

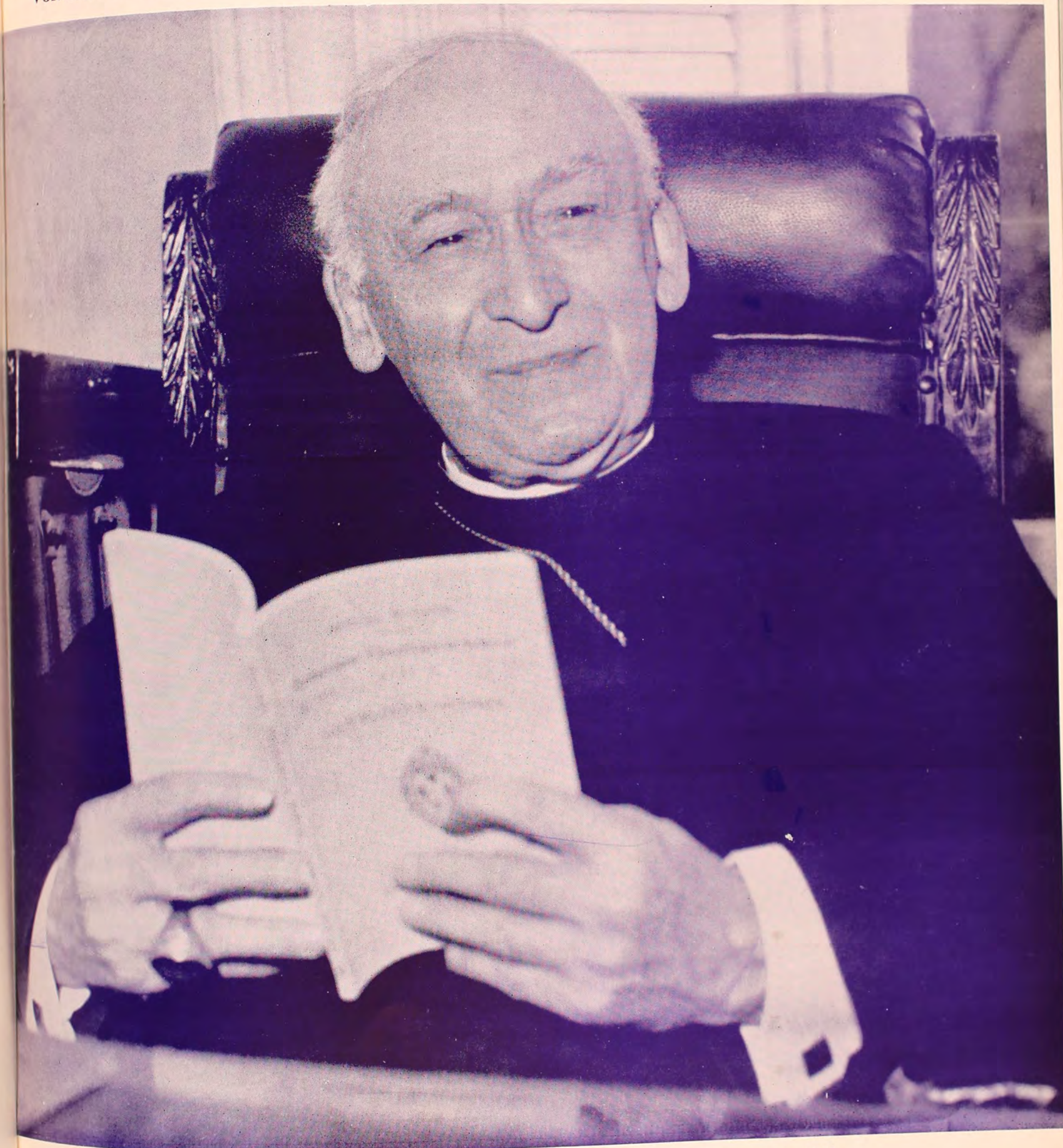
The Church News

Diocese of Pennsylvania

Vol. XXIX: No. 6

PHILADELPHIA, PA.

FEBRUARY, 1940



Rt. Rev. Francis M. Taitt, S.T.D., on His 78th Birthday, January 3, 1940

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THE EDITOR'S CORNER

WE have been philosophizing in our hat again . . . At least, we have been doing some cogitating, or just plain every-day wondering . . . This time we have been wondering what one has to do to make some folks appreciate the things they get for nothing . . . And "some folks" in this instance refers to some members of our clergy who for years have been on the "free list" of THE CHURCH NEWS . . . Not all of them, mark you, but a few never utter a word of criticism or a syllable of praise or let us know when they are going to have an anniversary or some other special event . . . We wonder sometimes if they ever open their copies of THE CHURCH NEWS . . . Of course, if they don't, then this much of our column is wasted completely . . .

For the most part we have had excellent co-operation from rectors, vicars, ministers-in-charge, and all the other titles by which the clergy are known . . . Then we see in the newspapers a story that we should have been informed about at least a week earlier so it could be printed in THE CHURCH NEWS . . . and so often it appears only in one paper, which happens to be the favorite of that clergyman, or his press representative . . .

We ought to get around more, he'll reply . . . Yes, we should, but we long ago found that a day only has 24 hours and that's not enough . . . Anyway, if our clerical "passengers" will take this in the spirit in which it is written, they'll find our latch-string out and us inside ready to listen . . . We want that news for our paid subscribers, some of whom may be in their parishes . . .

Please co-operate with us . . . Remember—THE CHURCH NEWS is YOUR diocesan magazine, and we want you to be proud of it . . .

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OBJECT 1. To promote Unity of Diocesan Life by disseminating news of the Diocese, its institutions, parishes and missions, and by printing letters and pastorals by the Bishop from time to time. 2. To promote the Missionary and Benevolent Work of the Diocese by publishing reports and appeals, and by recording current news and events.

The Bishop's Message

THIS month we enter upon a season that has been so beautifully described as

A fast of the flesh,
A feast of the soul.

Year after year the Church offers this wonderful season to her children. Her services are carefully selected with the great idea of cumulative effect. The spirit of Lent—love—is given us in the Collect and Epistle for Quinquagesima Sunday. A warning against formality is given us in the Collect, Epistle and Gospel for Ash Wednesday. The necessity and blessing of temptation is the substance of the Collect and Gospel for the First Sunday. The special grace of God to keep us outwardly in our bodies and inwardly in our souls is the message of the Second Sunday. The danger of an empty soul is the burden of the Gospel for the Third Sunday. Then comes mid-Lent, which assures us of God's knowledge of and provision for our needs. This brings us to Passiontide, when our minds are turned to the sufferings and sacrifices of Christ.

We can ignore Lent altogether, or treat it as a mere formality—but to the great peril of our souls. Until we enter into it in the proper spirit we have no idea of its blessing or its delight.

Nearly three centuries ago Robert Herrick wrote:

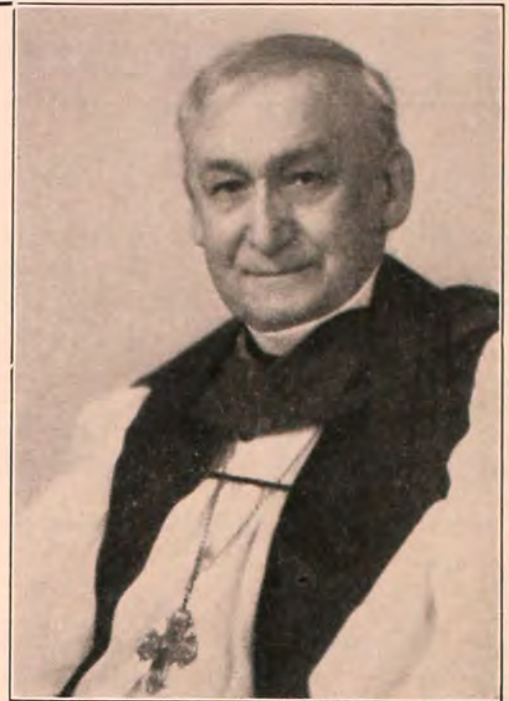
To show a heart grief-rent;
To starve thy sin, not bin;
And that's to keep thy Lent.

May this be the Lent of every man, woman and child in the Diocese of Pennsylvania. The children have a great opportunity. There has been "a sag," not a great one, in our Lenten offerings. We still lead the country. However, we want daily to increase in good works and deeds. Let us see if we cannot make this year our greatest Lenten offering. The Missions greatly need our help. When Passiontide approaches, may we send up our petitions in the words of an old hymn:

When Satan, by my sins made bold,
Strives from thy cross to loose my hold,
Then with thy pitying arms enfold,
And plead, oh, plead for me.

A Needed Rectory

A RECTORY for St. Gabriel's Church on the Boulevard is greatly needed. All the money but about \$3700 is in hand. It is hoped that this amount may be procured, so that the Vicar may have a home next to the Church. We shall be glad to receive contributions for that object. The Bishop does not want any more mortgages.



THE RT. REV. FRANCIS
M. TAITT, S.T.D.

Francis M. Taitt

Executive Secretary's Page

ON January 10, 1939, when the books were closed for 1938, there was an overdraft of \$876.03 in the bank. At the same time we owed the National Council \$22,216.12 on our 1938 expectation, plus \$7,336.39 on our \$30,000 pledge for China, making our total 1938 shortage \$30,428.54.

When we closed the books for 1939, on January 10, we had a cash balance of \$6,614.74 to carry over to 1940, and had paid all Diocesan bills and our 1939 expectation of \$117,451.95 to the National Council. In addition to this, we sent to the National Council during 1939 the \$22,216.12 balance due on our 1938 promise, plus the \$7,336.39 due on the China pledge.



The above record tells its own story, and we can all be proud of it. The detailed report of the givings of the parishes and missions will be found on page 23. It makes interesting reading. It shows that 34 parishes and 11 missions met and overpaid their quotas, and that 4 missions paid their quotas in full. Then 82 parishes and 20 missions overpaid their expectations, and 15 parishes and 5 missions met their expectations in full.

This successful result, of course, could be due to the fact that the general economic situation for 1939 was a little better than in 1938, but I believe that it was really due to the fine work done by the Every Member Canvass Chairmen and Vice-Chairmen and their canvassers. Splendid work was done by Dr. Gates and his Committee, assisted by Bishop Taitt, in securing gifts for the Diocesan Contributors' Fund. The amount received in this Fund was \$30,831.50. Then, also, we must remember that the campaign put on by the Presiding Bishop of the Church, during the Spring and early Summer, raised thousands of dollars to meet the deficit.

Altogether, it is most encouraging, and it is our earnest hope that during 1940 we shall be able to safeguard the gains made in 1939.



Many of the Accounting Wardens and Treasurers have signified their intention of sending in one-twelfth of their Missionary expectation each month during 1940. Those who did so in 1939 escaped the uncomfortable strain of anxiety that possesses Treasurers and Accounting Wardens toward the end of the year. The Diocesan Treasurer is hopeful that more Accounting Wardens and Treasurers will adopt this policy.



One wishes that the names of individuals and parishes could be used in praising the splendid co-operation received during 1939. Of course, everyone did his best, and I know that my brethren, because of their charity, will permit me to say just a word about Father Joiner and St. Clement's Parish, who in 1939 increased their expectation from \$3,500 to \$5,000. They not only paid it, but they also gave a little more and have found it possible to accept again their full quota in 1940.

Then there are quite a number of other parishes, such as St. Paul's, Doylestown, and St. Luke's, Kensington, that increased their expectations three and four hundred dollars in order to meet their full quotas for the year 1940. There are many others that gave increases from \$25 upwards. All this shows a desire to co-operate and to help in the Missionary Work of the Church and too much credit cannot be given to those doing so.

In giving credit for the 1939 results, we must not overlook the splendid work done during the year by the Speaker's Bureau. In case you have forgotten it, this Bureau is under the direction of the Field Department. We had 47 missionaries visit us, bishops, priests, U. T. O. workers, nurses, teachers and doctors. They represented 30 different fields, and kept 222 speaking engagements in 96 different parishes, missions and Women's Auxiliary meetings. Not a single engagement was missed, nor was there any unnecessary delay in keeping appointments. This speaks well for the fine work of those responsible for travel and lodging arrangements. The total cost for all this was \$345.45. We received \$245.30 in contributions towards this expense, and the balance of \$100.15 came from the Field Department appropriation.



The Diocesan Field Department gained some valuable experience during the year, and Dr. Gates and his co-chairmen are already planning a thorough reorganization of the Field Department, as well as laying other plans for the coming year. Some of the Canvass Chairmen, in their enthusiasm, are already asking when we are going to have the first meeting preliminary to the 1940 Canvass.



This is the moment to say "Thank you" to all the Canvass Chairmen and Vice-Chairmen and their canvassers. They did a swell job. Special mention should be made of the exceptional co-operation given by H. F. Troutman, Chairman of Holy Trinity Parish, West Chester, and his assistant, G. G. Cornwell. They put in many hours of hard work preparing themselves and their canvassers, and the results they achieved were commensurate with their efforts.

One would like to mention all those fine parishes that have been the "wheel-horses" during these last ten difficult years, but space will not permit it. However, I'm sure that each parish and mission knows what it is doing, and the rest of us know it, too.



At the January meeting of the Bishop and Executive Council, a missionary budget of \$284,268.37 was adopted. Of this amount, \$118,910.71 will be sent to the General Church. It had been hoped that we could have a larger budget, but the expectations from the parishes and missions did not warrant any increases, and, as we have said before, we must hold the gain made in 1939, and the Council was unwilling to assume more than could be safely counted on. The total expectations received amounted to \$244,350.60. It was deemed unwise to count on more than \$8,500 for over-payments, and \$31,500 from the Diocesan Contributors' Fund.



Another result to be happy about is the fact that out of 208 active parishes and missions we have in hand for 1940 expectations from 206. *A good record!*



In view of the fact that each year we have been compelled to overdraw our bank account to a rather alarming amount, the Bishop and Executive Council decided that the cash balance of \$6,614.74 would not be applied to the 1940 Budget. It is to be treated as a separate account for the purpose of protecting our credit.

FREDERICK P. HOUGHTON.

Facade of the Administration Building and the two Women's Cottages at the Home for Consumptives, Chestnut Hill, after complete repairing and repainting



Face-Lifting A Hospital

How the Cumulative Effects of
Wear and Disrepair Have Been
Erased at Home for Consumptives

By WILLIAM H. JEFFERYS, M.D.
Superintendent, Episcopal City Mission

EVER since the beginning of the depression and the shrinkage in appropriations from the Community Fund and the Diocese, and the inability of the patients to pay, there was a rapid and unpreventable deterioration in the physical equipment of the entire plant of the Home for Consumptives, Chestnut Hill. In only one year of that period was it able to balance its budget without spending some capital funds for maintenance, and during that year no repairs of any kind were made. By the time 1937 arrived, the whole institution gave definite evidence of being out of repair, paintless and shabby, and this appearance was only the evidence of a general running down of equipment and plant.

The point arrived finally when something definite had to be done to salvage the institution; and the Board of Council, with great wisdom, has availed itself of two timely legacies to do this work. It should be said that, at no time, was the medical work, the diet, the nursing, or the welfare of the patients allowed to suffer; but for seven years there were no available funds for physical upkeep.

In the January issue of *THE NEWS* we described the setting up of Conrad Cottage for Boys, made possible by a legacy in memory of Thomas Kittera Conrad,

and the opening and present functioning of that cottage.

When an institution degenerates physically and repairs are not kept up, the process becomes cumulative and it is extraordinary how cumulative this can be, as witness the following repairs and replacements which the Board of Council has made to accomplish the now completed work of restoration:

First, as to new equipment, the old wooden furnishings of all the bedrooms of the patients have been eliminated and the four adult cottages have been furnished in completely new steel furniture especially designed for hospital use. All the floors have been covered with new linoleum; bedside lights have been provided for each bed; rubber runways have been replaced in the hallways of all four cottages; new food-carriers have been provided; and a large replenishment of the linen has been necessary. For the kitchen there has been provided a new gas broiler; in the boiler house a new draft regulator has been installed. Steel furniture was provided in both of the children's cottages, and the school room was equipped with new desks, chairs, and tables. All the floors were covered with rubber tiling because of the danger of crippled children slipping on their crutches.

The hallways here have also been covered with rubber runners, and a new gas range has been installed for the two cottages. Two new ultra-violet lamps have been installed at heavy expense, and a new Monel metal top has been put on the serving table; and about twenty lovely and appropriate pictures were hung in the children's cottages.

In the nurses' home there is complete new furniture and rugs for the sitting-rooms; there is new lighting equipment throughout; a new gas range has been installed; and new window shades have been provided for the first floor, rendering the whole home much more livable; and the bedrooms have largely been repainted.

Among minor replacements and repairs the following should be added: A new tube for the ultra-violet lamp; all buildings repainted outside except the nurses' home and the superintendent's cottage. This represents large expense and tremendous labor. All the patients' rooms throughout have been repainted; all the hallways have been repainted; the Monel metal sink in the kitchen has been repaired; 640 feet of new roadway was laid in the grounds; 87 feet of sewer line was replaced; all roofing was repaired; 125 new screens were made for the porches; the fire boxes and arches of the three heating boilers have been rebuilt; and 550 feet of picket fence was rebuilt. A new blood-pressure apparatus was purchased; and all the bedroom furniture in the nurses' home was sanded, scraped, and restained.

We have specified in detail all the above items for the particular purpose of pointing out the tremendous desirability of keeping up things and not allowing this sort of degeneration to take place.

I should like to take this opportunity of expressing my deep gratitude and admiration of the courage of the Board of Council in this venture of the use of legacies in such cases as this to save an institution from physical death.

This is the second and concluding article of a series on the Home for Consumptives, Chestnut Hill, to acquaint the people of the Diocese with developments at this institution, of which they may be justly proud. The first article appeared last month.—
EDITOR.



The Sheltering Arms keeps babies like this smiling, secure in the love of their own mothers at the home

NINE Episcopal charitable institutions in this diocese will benefit from the United Charities Campaign for \$4,000,000 which will be conducted through March of this year.

And heading the 1940 campaign is a vestryman of St. Paul's Church, Chestnut Hill, Lewis N. Lukens, Jr.

Involved with these institutions for the coming year will be the fate of some 10,000 men, women and children who will appeal to them for help of various kinds during the next twelve months.

More than that number received aid from those nine institutions during the last year, help which covered the entire gamut of human misery and need.

The institutions have been established many years. Their combined age totals 297 years. There are more than 100 other institutions in the United Charities Campaign family. And the combined age of all is more than 6000 years—a period of time devoted to practicing the principles of Christianity that would carry us back centuries before the building of the pyramids.

The nine institutions are: the City Mission, Home for Consumptives, Church Mission of Help, House of the Holy Child, Sheltering Arms, St. Agnes' House, St. Martha's House, Galilee Mission and the Seamen's Church Institute.

The youngest of these is the Church Mission of Help, established in 1922. The oldest is the City Mission, founded in 1877.

These nine institutions have inherited a tradition going back thousands of years. Despite wars, revolutions and other upheavals, the human family has remained essentially charitable. Charitable institutions were known to have existed in ancient Babylonia, Greece, Rome and Egypt.

Even the modern methods of organized charity are not new. And this applies even to the community chest idea. The first community chest movement in the North American Continent was organized in Cleveland in 1913. But one of the earliest known flourished in Greece 2500 years ago.

Today there are 520 community chests in the United States. They raise annually about \$83,000,000 from some 10,000,000 people and more than 500,000 men and women volunteers are enlisted under their banners.

In the coming campaign the United Charities again will enlist some 10,000 volunteers, whose efforts go far toward keeping campaign costs down to one of the lowest in the entire family of 520 community chests in the United States—about 5 per cent.

Industry, and business, too, make possible this incredibly low cost by loaning the services of employes, accountants and other professional people, and the giving of other material aids.

The statistical accounting of the services performed by the nine Episcopal institutions in the United Charities family is impressive. For example, the lodgings

Sharing With Us

United Charities Campaign for 1940 Lists Nine Episcopal Institutions Among Its Many Beneficiaries

provided last year by the Seamen's Church Institute and the Galilee Mission add up to 106,935 nights, or a total of 298 years. To equal that record, one Good Samaritan would have had to start providing a night's lodging in the year 1642 and kept it up without interruption year after year until the present time.

One would have to add another 299 years of daily service to equal the 107,226 days of foster and institutional care provided last year to unfortunate children by the House of the Holy Child, the City Mission, the Sheltering Arms, and the Church Mission of Help, and patients in the Home for Consumptives.

That would carry us back still further—to a hundred years before the birth of Columbus.

In addition to those services, St. Martha's House listed 3286 visits to its dispensary by 542 patients, old and young. Furthermore, both St. Martha's House and St. Agnes' House enrolled a total of 2346 young people in classes and clubs, thereby removing them from the streets and enveloping them in a cultural atmosphere conducive to growth into fine citizenship.

It would be impossible to list the many ways in which the nine institutions spread out their energizing hands. Galilee Mission, for example, is usually thought of as an institution providing shelter and food for the homeless, though actually it does much more. Its work among the residents of the neighborhood is an inspiring story of quiet and effective humanitarianism in many forms.

During the last ten years the Mission has distributed more than 360,000 loaves of bread to the neighborhood poor. Every day trucks of two large bakeries deliver up to 150 loaves of day-old bread, and these immediately find hungry hands ready to carry them home.

Great as is the volume of food, clothing and medical materials used by the nine Episcopal Institutions, it is exceeded by the huge volume required by all the scores of institutions which rely upon the United Charities Campaign for funds.

Campaign statisticians have estimated that one vast farm of 49,000 acres would be required to supply the 3600 tons of meat, fowl, vegetables and dairy products used every year. To operate that farm would require close to 200 men.

WHAT THESE INSTITUTIONS DO

Protestant Episcopal City Mission—

From its headquarters in old St. Paul's Church, 225 South 3d Street, conducts a widespread work throughout Philadelphia. Its missionary work includes spiritual care of prisoners in Eastern Penitentiary and other corrective institutions. It operates the Home for Consumptives, Chestnut Hill, and the James C. Smith Memorial Home for Convalescent Women at Oakbourne.

Church Mission of Help—

A branch of the Church's national social case work agency devoted to the building and rebuilding of character, with special emphasis given to the problems of young women 16 to 25 years of age.

House of the Holy Child—

Cares for homeless Negro boys and girls institutionally and in foster homes and is continuing the work of the House of St. Michael and All Angels for crippled Negro children.

Sheltering Arms of the Protestant Episcopal Church—

Devoted to caring for unmarried mothers and their babies in their own homes, in foster homes or in a maternity home.

St. Agnes' House—

Carries on an invaluable settlement house work in Kensington, training children and youth in useful and cultural pursuits.

St. Martha's House—

Performs a similar function to that of St. Agnes' House in the South Philadelphia section.

Galilee Mission—

Rehabilitates men who are able to come back and cares for those who can't; provides religious training for children of the neighborhood of 9th and Vine Streets; a valuable social service under the direction of George W. Wilkins.

Seamen's Church Institute—

Maintains quarters at 211 Walnut Street for seamen ashore, with hotel service, library, recreation rooms, and chapel.



Church Mission of Help, youngest of nine Episcopal institutions on United Charities' list aids young women and girls

And that is not all. The hospitals and other health institutions relying upon the United Charities for support need every year 210,000 pounds of absorbent cotton, 2500 miles of gauze and bandages, 120,000 pairs of surgeons' gloves. They also must have the materials for turning out 21 tons of laundry a day, for every day is wash day in the hospital and health institution. That makes nearly 8000 tons of wash a year!



Yes, charity has many facets. It also speaks a universal language. The charity dollars flow into an institution, do their energizing work and then flow out again into the markets and there energize industry, transportation and business and then flow back again into the pockets of the givers in the form of wages.

Little does the worker in a public utility think that his job is dependent, indirectly to a certain extent, upon the charitable instincts of his community. Yet, the United Charities institutions have a combined floor area of more than 92 acres which must be lighted, heated and supplied with water. Hospitals need ten times more power, energy, and light than normal demands.

In its universal tongue, charity also speaks to the mind. Science is just beginning to learn the full meaning of some Biblical teachings.

"It is more blessed to give than to receive."

Specialists in nervous diseases now find in that admonition the prescription for curing inferiority complexes because to give to others lifts one out of self-centered thinking and gives a buoyancy to the soul, tolerance and broadened and more kindly outlook.

Marked personality changes also have been noted by medical men after patients of negative characteristics became interested in helping others. Seekers after physical beauty, one psychologist said, can find the secrets of beauty, not in the rouge box, but in charity. Rouge, powder and cream, he said, merely cover blemishes, but charity beautifies the soul; the soul builds from within and reaches the surface in the form of a new being.

Little hands learn useful tasks in happy play at St. Martha's House, which is aided by your contribution to United Charities

IN an effort to lighten tiresome detail work connected with the office of accounting warden, at the same time giving greater protection to wardens and to the funds entrusted to their care, Charles E. Niessen, Jr., a young Philadelphia accountant, has prepared an interesting document. It is the record of an imaginary conversation between "Herbert Helpful," accountant and financial expert, and "Jonathan Smart," business, civic and social leader, and accounting warden.

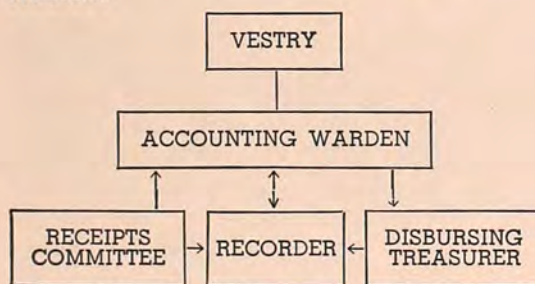
The narrative points out the disadvantages of the present system, which provides only a minimum of protection for the parish and fails to train assistants to carry on the work, the details of which encroach too much upon the available time of the warden, already a busy man.

Mr. Helpful's suggestions begin with a proposal to split up the bookkeeping functions—receiving, disbursing, recording and reporting—among as many different persons, so that no one person exercises complete control over any single function. This would make an intelligent audit a matter of fact, rather than faith, with respect to the actual records and the matters recorded.

With trained assistants to carry on when Mr. Smart laid down his mantle of office, needless mistakes would be avoided and valuable time saved with no inconvenience and risk, because more than one person would have knowledge of the affairs of the parish.

Freeing Mr. Smart from the infinite and petty details of his office as it now exists would give him more time for such important tasks as drafting the budget, supervision of investments, study of income sources and trends, and ways and means to raise funds. Thus Mr. Smart would become an executive rather than a drudge.

Here Mr. Helpful tells of his experience with and study of church accounting systems and financial organizations and sketched out his idea of a well balanced system, combining the desirable features of the best systems he had studied:



The only change from the present system, Mr. Helpful points out, would be the establishment of a committee and two offices to take over the former detailed functions of the accounting warden, who then would assume a supervising and co-ordinating control over the persons performing these functions. Since each is charged with only a minor portion of the accounting warden's former duties, there is no great encroachment on any one's time. Yet, the accounting warden, through his co-ordinating activities, has first-hand knowledge of all that transpires. Further, at least two persons are being trained in the duties of accounting

A Warden's Lot Is Not An 'Appy One

**But Here's An Idea That Will End
His Drudgery, Make Him a Real
Executive, and Help His Parish**

warden against eventual need. Finally, the independent duties and functions of the several persons handling the records provide to a large extent an automatic verification of the work done by each. This is internal control.

It is suggested that the receipts committee consist of six persons, rotating in such manner that two would always be

on duty and that each would serve for two consecutive weeks in each six.

The committee would take custody of all offerings, communion alms, poor box receipts, pew rents, plate collections and envelope contributions as soon as possible after all services, as well as receipts from parish social affairs, entertainments, bazaars, etc., for the benefit of parochial or missionary projects.

The committee would count the loose cash; then the envelope collections, noting on each envelope the amounts designated for various purposes, the total to equal the cash on hand from the envelopes. The recapitulation of contributions—loose cash, parochial, mission, poor box, etc.—would then be entered on a form for that purpose. On the reverse side would be entered a summary of the cash make-up including a list of contributions by check. The form is prepared in duplicate and signed by the members of the committee, one copy being sent to the accounting warden and one to the recorder, or bookkeeper, together with the envelopes, which become a basis for entries in the envelope contributions record. The committee also should prepare the deposit slips, retaining one copy and forwarding a duplicate to the accounting warden with the cash for deposit.

An instruction sheet for the committee members would insure uniformity in the performance of their various functions.

The disbursing treasurer would make certain that bills are not paid, or disbursements or transfers made, without approval by the proper authority. This would guarantee that at least two persons shall have knowledge of all disbursements. Upon receipt of a signed and consecutively numbered voucher from the accounting warden, the disbursing treasurer would draw a check, noting on the voucher the check number, date paid and his signature. The paid bill should be affixed to the voucher form, which also would indicate to the bookkeeper the account to be charged.

Unusual or large expenditures for capital improvements, etc., would be authorized by the vestry before being approved by the accounting warden.

Under this system it will be seen that the recorder, or bookkeeper, need not handle any cash, save, perhaps, a small

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RECEIPTS FORM

ST. FAITHFUL'S CHURCH	
DATE _____	
COMMITTEE: _____	
DEPOSIT	
Coins	.01..... \$ _____
	.05..... _____
	.10..... _____
	.25..... _____
	.50..... _____
Currency	1.00..... _____
	2.00..... _____
	5.00..... _____
	10.00..... _____
Checks	 _____
Listed on Deposit Slip.... _____	

REVERSE SIDE

	A. M.	P. M.
PARISH		
Plate		
Pledges		
Pew Rents		
Church School, &c.		
Other		
SPECIAL		
Communion Alms		
Special		
Other		
DIOCESAN & GEN'L.		
Church Program		
Special Outside		
OTHER		
TOTALS	\$ _____	_____

Old Favorites

That One Man's Meat Is Another Man's Poison Sometimes Applies to the Things Sung in Church

By HAROLD WELLS GILBERT

Headmaster, St. Peter's Choir School; Organist and Choirmaster, St. Peter's Church, Philadelphia

WE all have our special likes and dislikes in musical numbers, whether they be instrumental or choral, ensemble or solo. We enjoy hearing our favorites played or sung over the radio, and we are likely to turn to another station when our dislikes are announced. It is our good fortune to be able to pick and choose as we sit in our easy chair at home, of an evening.

The habit of choosing to listen only to things we particularly like to hear has perhaps made us a little intolerant. We try to take that same attitude into Church with us on Sundays. When we hear a hymn announced, we probably think, "Why do we sing that?" or, if we like it, we think, "That's a good choice." We probably do not stop to consider that our dislike may be the favorite of someone else, or that the lesson contained in the text has special value in emphasizing the teaching of the day.

Those whose responsibility it is to plan the music of services know how difficult it is to meet the needs of the Church's Sunday-by-Sunday teaching without wearisome repetitions on the one hand and the introduction of unfamiliar material on the other. Some hymns and anthems seem to contain such comprehensive precepts that they might be used time and time again with propriety. To consent to such an easy solution would be to make our services of worship tiresome and monotonous. The problem often is that of giving a plan interesting variety while retaining plenty of those things that the congregation is known to like.

But the difficulties go further than that. Especially is it the case with volunteer choirs that singers want to practice and publicly render the music they personally enjoy singing. If the choir members happen to be more musical than the average congregation members, which is likely to be the case, they demand a somewhat different musical fare. If the congregation's taste is served, the choir's taste may have to be disregarded. This, you may say, is as it should be. But consider what kind of an organization you would develop if the choir were compelled

always to sing the things other people liked, with nary sip o' the things they too enjoyed. Enthusiasm is not nurtured by such means. No enthusiasm—no inspiration.

It all boils down to this, then: We are participating in a corporate act of worship, not an individual act; we must be ready to share with other participants the joy and inspiration of such worship. Our

FORTITUDE

Give us a greater courage, Lord,
When dreams like ancient castles, crumble
in;

When faith and hope and all that counts
for good

We lose to keep a rendezvous with sin,
The hidden gold, unseen in contrite hearts,
Is often purer than the gold without.

For thou, O Lord, dost know each secret
thought

And will for asking keep the unclean out.

Give us still greater patience, Lord,
To wait the ending of a clouded day,
To understand that those who love us best
Have no intent to hurt by what they say,
For all the while, each morning shines
the sun,

Somewhere a glorious symbol far above.
The little petty worries of our lives,
Which are but stepping stones to faith
and love.

Give us far greater peace, O Lord!
At even, when the darkness draweth near,
And all is hushed and waiting for the
night—

The ghostly night that trembling sinners
fear—

We pray Thee, lull our restless souls to
sleep,

And from our minds all evil thoughts
exclude

That we may wake refreshed to meet the
day

With confidence and greater fortitude.

—Charles Bancroft

MUSIC LENDING LIBRARY

The Diocesan Commission on Music has formed a lending library of choir music, which is now available to the parishes of the Diocese.

Particulars regarding membership in this service may be obtained on application to the Commission through H. William Hawke, 1625 Locust Street.

The catalogue list will also be supplied upon inquiry.

turn will surely come, and our old favorites may in due course be included in the musical program of the season. Each musical portion of each service is probably giving much satisfaction to someone present.

But more may be said about old favorites. Why are some hymns and anthems our favorites? Why are some nursery tunes our favorites? Surely not because of their merit; very likely because of their association. If, in the judgment of competent appraisers of Church music, our old favorites are declared unworthy to be perpetuated in our congregational or choir repertoire, should we raise a hue and cry? In these days of phonograph and radio, and when nearly every home has its own piano with some member of the family able to play it, should we not seek for these "condemned" old favorites hearings in private? We are holding our ears! The din of protest is deafening! Nevertheless, we think we have posed a fair question.

And the question reaches further. Simply because we have by some chance of fate grown to like a certain tune, can we in good conscience insist that the youth of our congregation be made to accept that tune as standard Church music? Some of the hymn-tunes that every hymn-book contains are generally conceded to be colorless musical art, if art they be; yet they are the favorites of a declining generation who hold the reins of control over what goes into a hymn-book and what stays out.

If youth does not voluntarily go to Church, seek for the reason in what youth meets with in Church. Youngsters love to sing. Perhaps, if left to their own devices, they would sometimes sing the kind of songs in Church that would raise the hair of their conservative elders. But not always. Youngsters today are no fools. They may like their fling at swing, but they also jam to the doors the concert halls to hear our great orchestras play the world's classics.

A little guidance along the right lines will surely bring these young folks to a proper appreciation of the best musical art the Church can create. Let's see to it that the guidance we proffer is in the right direction. Remember what early associations did to our own tastes in Church music; let us make no mistake about it—helping to formulate the tastes of our youngsters is our privilege and responsibility.

Editorials

COSMETICS AND THE CHURCH

NO one can read a copy of this magazine without being impressed by the wide variety of work that is being done by the women of the Church and the large number of institutions that are necessary for its accomplishment. When we add to all the meetings at the diocesan headquarters, woman's part in the local business of two hundred and more parishes, and the thousand and one missionary enterprises that radiate from the central offices in New York, we are amazed at the vastness and complexity of their activity.

All this naturally requires money. No organization, committee or agency can move without that source of energy. And, marvellous to relate, they all get it, though not of course as much as they desire. To the generous ladies of the Church who give this money our hats are off in admiration and our voices raised in praise, more especially since we know that they are contributing not only to the Church but are the chief supporters of all the public charities and of every effort being made throughout the land for improving the condition of the less fortunate part of our population.

So what if women do spend more on cosmetics than they should? This would be a dull world without any make-up. Only noses would shine. Those critics who love to present a chart showing how much we could do in the Mission Field if the Church had all the money women spend for powder and cold-cream are not serving the cause of missions. Who of us would feel alive enough to help those abroad if we had no movies, or make-up, or candy, or chewing-gum, or tobacco at home, or never saw a young girl deftly powdering her nose? The great missionary eras of the Church have been days when men were full of the joy of living, not when they were gloomy, or dull, or sour at life. So let them powder their noses in peace, you lovers of figures!

PITY THE POOR REVISERS

WHAT a staggering job the revisers of the hymnal have before them! Just think of how many different people there are in the Church, every one of whom must be considered and pleased if possible. There are the masters of music, who are hoarse from calling so long for the blood of such tunes as people love to sing to the hymn, "Jesus calls us o'er the tumult." Then the theological precisionists, who are fearful lest our congregations sing words of doubtful orthodoxy. And the poetical people, whose delicate ears shiver at our prose rhymes and geometrical hymns, like number 121, with its Q. E. D.—"Therefore give us love"—at the end of every verse. Or the sensitive souls, who are shocked to hear their children sing so lustily the obstetrical lyrics in our two most popular Christmas hymns. And the matter-of-fact, feet-on-the-ground people, who are bewildered by the flights of fancy that result in such extravagantly beautiful word-pictures as "Jerusalem the Golden"—

And so on ad infinitum. Pity the poor revisers!

MOONLIGHT SONATA

RIGHTLY or wrongly the moon has always been blamed for many strange phenomena. To its attraction men attribute the restless ebb and flow of the sea, twice daily returning to and receding from our shores. Upon its baneful influence the ancients blamed the aberrations of intellect that we call lunacy, a word derived directly from the Latin, *luna*,

the moon. Yet on the other hand many poets have sung of its silvery light in words that surpass in beauty their praise even of the sun; while all lovers everywhere regard it as their patron saint, because it gives them just the proper amount of illumination to produce that delightful trancelike state in which they roam blissfully oblivious of all reality save their own two souls.

But now see what this celestial vagrant has done! It has made Lent, which we were told in childhood meant "Spring," begin on February 7, in the depth of Winter, before even the hardiest of the birds has arrived; and, worse still, will end it before Spring really returns, for Easter is on March 24th.

Since nothing can be done about making Easter a fixed festival, preferably on the third Sunday in April, unless the Pope takes the initiative, we in this less-favored climate wish he would leave the moon to its legitimate business of moving tides, inspiring poets and entrancing lovers, and decide the date of Easter himself without its aid. If he only lived in a colder climate we are sure he would have headed a movement for this desirable change long ago.

NOW WE CAN PAY OUR DEBTS

NEVER was there a better opportunity than now for Christians to pay one of their oldest outstanding obligations, a debt almost forgotten for nearly twenty centuries. Nineteen hundred and forty years ago the people of Egypt received and supported for months three poor, foreign refugees, a man, his wife and her infant child, fleeing from danger of death at the hands of their own cruel king. They had come on a long and dangerous journey, weary and terror-stricken, but the hospitable Egyptians gave them shelter and food. No labor-union protested that this carpenter, Joseph, would get the job that a native-born Egyptian should have; no "patriotic" women wrote to the newspapers accusing this Jewish child, Jesus, of taking bread out of the mouths of the poor babies in Alexandria's slums!

If the Egyptians preserved the life of the founder of Christianity, the most famous refugee in history, the followers of Jesus are under an eternal obligation to them. They are dead. But, fortunately, now we have an opportunity to pay in kind by imitating their nobility; for thousands of refugees are fleeing from tyrants today, swarming over Europe, homeless, cold, hungry, and friendless. Unlike the Egyptians, most of our people object to letting any of them enter America. But we can at least send them blankets and food and deny ourselves for them this Lent. Surely the worshippers of Christ cannot be outdone in generosity by the pagans of Egypt who bowed down to Osiris and Osiris.

WHY I READ MY CHURCH PAPER

I read my Church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine; that I may know and understand the latest developments of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worth while member of my Church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the cooperation of its members to join hands with God in bringing them about. My Church paper tells me how.

Clark J. Cross.

The Sanctuary of Devotion

Prepared by THE REV. JAMES C. GILBERT,
Assistant, St. Thomas' Church, Whitemarsh

"Brethren, let us love one another, that with one accord
we may praise the Father, Son, and Holy Ghost. Amen."

Ancient Greek Liturgy

AN OFFICE FOR SILENT PRAYER

Our Father—(for use in public or private worship)

O Almighty God, who pourest out on all who desire it the spirit of grace and of supplication; deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

- V. Our Help is in the name of the Lord.
- R. Who hath made Heaven and Earth.
- V. Blessed be the name of the Lord.
- R. Henceforth world without end.

Let us pray.

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; by the might of thy Spirit lift us, we pray thee, to Thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. *Amen.*

A PERIOD OF SILENT WORSHIP

To meditate upon God's Presence,
To submit one's self anew—heart, mind, will, body, to God's loving Spirit.

PRAYERS FOR CHILDREN

UPON ARISING IN THE MORNING

O God, I thank Thee for the comfort and rest of the past night, and for the coming of another day. Grant that I may live this day as a faithful friend of Jesus. *Amen.*

GRACE BEFORE MEALS

O God, our Heavenly Father, in the Breaking of Bread we thank Thee for Thy love and care; through Jesus Christ our Lord. *Amen.*

Father of all, what we have is of Thee. Receive our thanks and bless us, that we may always do Thy Holy Will; through Jesus Christ our Lord. *Amen.*

ON ENTERING THE CHURCH FOR WORSHIP

O God, I praise Thee for Thy Holy Church. Enable me always to keep my thoughts on Thee, and to worship Thee with a loving heart, for Thy great name's sake.

AFTER THE CHURCH SERVICE

Blessed Lord, I thank Thee for the joy of worship. Help me and all Thy children to know that Thou art ever with us as we go from Thy House. *Amen.*

A CONFESSION

Take a few moments to think about what you have done during the day. Ask God to help you remember and understand your faults.

Determine not to make the mistakes again that you have made today.

Determine to live tomorrow, and every day, in earnest, as the Child of God.

Then say this prayer:

To present one's personal prayers of

Petition [*Let Thy merciful kindness, O Lord, be upon us as we do put our trust in Thee.]

Intercession [*O God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men.]

Affirmation [*I am a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.]

Thanksgiving [*Almighty God, we bless Thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.]

* These sentences may serve as guides to the private prayers.

Following the silence:

- V. Praise be to Thee, O God.
- R. In Whose Will is our Peace.

THE BENEDICTION

May God be within us to refresh us, around us to protect us, before us to guide us, above us to bless us, beneath us to hold us up; who liveth and reigneth, one God, world without end. *Amen.*

SENTENCE PRAYERS

O Lord, open my eyes, that I may see Thee in all Thy wonderful works. *Amen.*

Help me, O God, to fight the evil, to believe the true, and to follow the good. *Amen.*

My duty to Thee, O God, is

To believe in Thee,

To fear Thee,

And to love Thee

With all my heart,

With all my mind,

With all my soul,

With all my strength;

To worship Thee,

To give Thee thanks,

To put my whole trust in Thee,

To call upon Thee,

To honour Thy holy Name and Word,

And to serve Thee truly all the days of my life.

Lord have mercy upon me and incline my heart to keep this law.

AT NIGHT

O God, my holy Father, I confess that I have sinned against Thee, in thought, word and, deed, especially in the following ways . . . I pray Thee to forgive me, and to strengthen me, that I may overcome my faults, and correct my wrong habits, for the love of Thy Son, our Saviour, Jesus Christ. *Amen.*

Save us, O Lord, while waking, guard us while sleeping; that awake we may watch with Christ, and asleep we may rest in peace. *Amen.*

Diocesan Reporter's Notebook

A Brief Digest of Interesting Happenings Gleaned from Parishes, Missions, Chapels, Institutions

EARLY in January Advent Mission, Hatboro, paid off \$2500 of its mortgaged indebtedness with the help of \$1600 received from the Church Extension Fund and a \$250 gift from St. Thomas' Church, Whitmarsh. The other \$650 was raised by the congregation.

The Rev. Leonard A. Sachs, vicar, reports that there have been more confirmants in the last two classes at the mission than had been presented in a twenty-year period previously, and that the average attendance at services is up 300 per cent.

Dr. della Cioppa Leaves L'Emmanuel-St. Elisabeth's

Ending more than thirty years of association with L'Emmanuel-St. Elisabeth's Church, 16th and Mifflin Streets, the Rev. Thomas E. della Cioppa, Ph.D., has been temporarily appointed to conduct services in Italian at the Pro-Cathedral of St. Mary, Broad and South Streets, where on February 1 he began work under the supervision and direction of the vicar, the Rev. William Chauncey Emhardt, Ph.D. The Rev. Walter C. Klein, S.T.D., of the faculty of Philadelphia Divinity School, will conduct Italian services at L'Emmanuel-St. Elisabeth's. During the last three or four years Dr. della Cioppa has been acting in the capacity of supply priest at L'Emmanuel-St. Elisabeth's, conducting services in Italian under the direction of the Ven. James F. Bullitt, archdeacon, in charge of L'Emmanuel.

A recital of vocal and instrumental music for the benefit of the Pro-Cathedral of St. Mary was held in the parish house on Friday, February 2. The soloists were Paula R. Doherty, soprano; Helen Miller, contralto, and J. Wallace Rowland, baritone, pupils of Marguerite Barr MacClain; and Burnett Atkinson, flutist, a Curtis Institute student. Leonard MacClain and Emilie S. Busch were the accompanists. Miss Elizabeth G. Coates, of 1721 Pine Street, was chairman of the event.

CHRISTIANITY HAS THE ANSWER

A representative meeting of the Churches of Philadelphia of all communions is to be held at the Academy of Music on Friday, February 23, at 7:45 P. M. The meeting will initiate what is known as "the year of preparation" for the National Christian Mission, which will meet in this city in January, 1941. The theme of the meeting and that of the whole year of preparation will be "Christianity Has the Answer."

The Rev. Dr. George A. Wieland, executive secretary of the Department of Domestic Missions, National Council, was guest preacher at Holy Trinity Church, 19th and Walnut Streets, Sunday morning, January 28. Dr. Wieland, formerly of Seattle, Wash., was appointed to succeed the Rt. Rev. Frederick B. Bartlett, Bishop of the Missionary District of Idaho, when the latter resigned last April.

The Rev. Thomas S. W. Logan, son of the Rev. John R. Logan, D.D., vicar of the Chapel of St. Simon the Cyrenian, has been appointed vicar of the Chapel of St. Michael and All Angels, 43d and Wallace Streets, where he took up his duties on January 1. Mr. Logan previously had been working at St. Philip's Church, New York.

A candlelight pageant, commemorative of Candlemas, also called the Feast of the Purification of the Blessed Virgin Mary, was presented Sunday night, January 28, by the men of St. Barnabas' Church, Haddington. The festival, celebrated on February 2, originally commemorated the presentation of Christ in the Temple and in the Eastern churches it still retains that significance, while in the Western world it is pre-eminently a festival of the Virgin Mother. The blessing of candles in connection with the feast did not come into common use until the eleventh century.

All the cash she had on deposit at the time of her death was bequeathed to St. Barnabas' Church, Haddington, by Mrs. Cornelia K. Reichner, who died January 15, leaving an estate of \$13,000. Her will directs that the money be applied to a fund for a memorial window.

An eight-day preaching mission as a preparation for the Lenten Season began January 28 in St. Gabriel's Church, Roosevelt Boulevard at Front Street. The mission was conducted by the Rev. Granville Mercer Williams, Superior of the Society of St. John the Evangelist, and the Rev. Brother Paul Wessinger, S.S.J.E. Father Williams, formerly rector of the Church of St. Mary the Virgin, New York, preached each evening at 8 o'clock, and Brother Paul held a daily mission for children at 4 P. M. The Rev. William T. Metz is vicar in charge of St. Gabriel's.

A tour through old Philadelphia to see national churches and to observe national folkways was taken by young people of Christ Church on January 27 under the auspices of the Tours Committee of the Philadelphia Christian Youth Council. The group met in Neighborhood House at Christ Church, where the Rev. W. Roulston McKean gave a short lecture before taking the party through the Rumanian Church of the Descent of the Holy Ghost, 723 North Bodine Street, and St. Nicholas' Independent Russian Orthodox Church, 809 North 7th Street.

The Very Rev. Albert G. Richards, D.D., dean of Du Bose Theological Seminary, Monteagle, Tenn., is the preacher at the 11 A. M. service in the Church of the Redemption, 56th and Market Streets, on Sunday, February 4.

At the conclusion of a recent dinner at St. James', Perkiomen, a member of the faculty of Ursinus College who is not an Episcopalian, was overheard making the following comment:

"Do you know it seems to me the Episcopal Church means so much more to its members than do the other denominations. I am impressed by the way in which the arts are integrated into the consciousness and service of the Church—lovely music, beautiful church interiors and windows, simplicity or correctness creating a worshipful atmosphere."

Descendants of the American Revolution met in the yard of Christ Church on Sunday, January 28, to lay a wreath on the tomb of Robert Morris, a member of Christ Church, financier of the American Revolution and signer of the Declaration of Independence. The ceremony, which followed the 11 o'clock service, was witnessed by members of the congregation.

An appeal for new altar vestments to replace the badly worn ones now in use at Trinity Mission, Buckingham, was made by the Very Rev. Charles E. Eder, dean, at the recent meeting of the Ger-

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Religious Education

Church Schools Are Making Plans for Attending Lenten Offering Presentation Service April 28

By BERYL M. NEWMAN
Assistant to Field Secretary

PERHAPS there is no single project in the Church in which more individuals are interested in a comparatively short period of time than the raising of the Lenten Offering by the children of the Church Schools. A half million children are about to engage again in the tasks of missionary study, missionary work and missionary giving. The future of the missionary work of the Church largely depends upon the interest created in these children of today.

Practically every Church School in our Diocese participated in and contributed to this missionary endeavor last year, raising about \$42,000. No service in the Diocese is more inspiring than the great Presentation Service when this Lenten Mite Box Offering is placed in the hands of our Bishop. No church building is large enough to contain the thousands of children who desire to take part in this service. Even now many are making their plans and are looking forward to the Presentation Service to be held this year on Sunday, April 28.

While the raising of this vast sum of money is in itself an inspiration, the opportunity it presents for missionary teaching must not be overlooked. Raising money, merely for the sake of raising money, after a time defeats itself. We therefore urge the leaders and teachers of our boys and girls to make use of all the educational materials available. This year we shall have as our study the subject, "Christians Everywhere," which is essentially the same study material the adults will use during the Lenten period.

We advise the use of lantern slides and missionary speakers. Many parishes have found that a Missionary Educational Night in Lent sponsored by the Church School is helpful and can also be made profitable.

While the Lenten Offering is primarily one saved or raised by some form of self-denial, yet there may be many other legitimate methods used to earn money. In fact, very few schools can make a really sizeable offering unless they do resort to some proper method of adding to the amounts the children are able to save. Hard work is a worthy form of sacrifice and is to be encouraged.

It is of great help also to visualize by maps or scenery the project for which the money is being raised. Some schools find it helpful to select a definite project from a particular mission field and work for that. It has the advantage of making the work personal, and often the missionaries in the field will be glad to correspond with the children. The leaders in Room 30, Church House, are ready to make suggestions to aid in carrying out any type of project, for any particular sum desired. Many schools also find that setting a goal both for the school and the individual class helps to stimulate interest as the weeks proceed during Lent.

The Lenten Offering of the Church Schools is a great opportunity for our Children to learn about the World Wide Mission of the Church and to labor with others for the extension of Christ's Kingdom.

J. WESLEY TWELVES

THE CHURCHWOMAN'S CLUB PROGRAM

All meetings are held on Tuesday evenings at 7:45 o'clock in the club rooms, 134 South 22nd Street. Club members and their friends are cordially invited.

February 6

Lectures and pictures: "Work Among the Oneida Indians"—Sister Mary Kathleen.

February 13

Address—Very Rev. Granville Taylor, D.D., Vicar, Chapel of the Mediator.

February 20

Rev. Robert C. Hubbs, Vicar, St. Ambrose Mission.

February 27

Address—Rev. Peter C. van der Hiel, Jr., Assistant Minister, Church of the Holy Trinity.

March 5

Address—Rev. Frederick P. Houghton, D.D., Executive Secretary, Diocese of Pennsylvania.

March 12

To be announced later.

Winter Conference

THE whole Diocese is talking—and will be talking for a long time—about the Winter Conference. One woman who has been attending the Diocesan Normal School for years looked around the first floor of Church House on the opening night and with the most bewildered look on her face said, "What is it all about? I've been coming here for years and have never seen such a crowd." It was a crowd—312 enrolled for the classes—but a very enthusiastic crowd which made allowances for the rooms not having expanding walls.

All the classes were well attended—with Father Smith, Spencer Ervin, Dr. Vernon, Dr. Lewis and Dr. Shryock having between fifty and sixty enrolled in their classes.

Those who were fortunate enough to get into the dining room were enthusiastic in their praise of the delicious dinner which was served to the conference members, at a cost of 35 cents.

The most oft-repeated phrase heard now is: "This conference must be meeting a big need in the Diocese." Yes, it must be, for over 300 people were thrilled to have this opportunity of studying under such able instructors. And to the Rev. Charles Martin, who dreamed this dream, and his able committees who helped it to come true, the conference members give their fervent thanks and hearty congratulations.

Advent Offering

The boys and girls of our Church Schools again have responded generously to their Bishop's call for help in the work in the Diocese. The Advent Offering for 1939 reached a total of \$1269.77, which is indeed commendable. To St. John's Mission, West Oak Lane, goes \$485 to help them furnish their new chapel; and to St. Titus' Mission, Elmwood, goes \$443.75 to help them retire their old, worn-out heater and install a new modern one which will keep the boys and girls of this mission warm. And with \$341.02 to start the work, those in charge of Vacation Church Schools are looking forward to being able to carry on more extensively the big need in this fairly new field of church work in this Diocese. While some of our Church Schools designated how their offering was to be used, others did not. The offerings not designated were divided equally between the three projects.

Today Series

Have you seen the New Today Series recently published by "281"? It will be a real help in our mission study classes during Lent this year. Pictures of our mission fields which may be used for posters, scrap books, files, etc., and the latest data are in this work. These and many other helps in planning your Lenten program may be had in Room 30, Church House.

MISSIONARY SOCIETY MARKS 50TH BIRTHDAY

The fiftieth anniversary of the Pennsylvania Medical Missionary Society was observed at a luncheon-meeting of the organization on January 29 in the club rooms of the Pennsylvania Society, Colonial Dames of America, 1630 Latimer Street.

The speaker was Mrs. Charles Lewis, a Presbyterian missionary to the Chinese in a village station 300 miles South of Canton, where she and her husband have worked as teachers among the lepers, the blind and the sick for eighteen years. Mrs. William Hewson, of 6300 Overbrook Avenue, president of the society, presided.

The society was founded fifty years ago for the purpose of granting scholarships and providing other aid to young men and women of all denominations to study medicine preparatory to practicing in the mission field. Financing post-graduate courses and the training of nationals, both here and in their own countries, are part of this important work. With the society is affiliated the Interdenominational For-

eign Missionary Society, which maintains a number of cottages and apartments at Ventnor, N. J., for the use of missionaries on furlough from their stations in foreign lands.

CHURCH GROUPS PLAN INTERNATIONAL STUDY

The Philadelphia Federation of Churches announces that there will be held in this city February 27, 28 and 29, under the auspices of the Federal Council of the Churches of Christ in America, a National Study Conference on the Churches and the International Situation. The sessions will be held in the First Baptist Church, 17th and Sansom Streets. The headquarters will be the Robert Morris Hotel, 17th and Arch Streets.

While official delegates will constitute the main body of the conference, the public is invited to register and attend, without the privilege of vote, the evening seminars and public sessions, all of which will be held in the First Baptist Church.

For detailed information as to program contact the office of the Federation of Churches, 608 Land Title Building.

PRO-CATHEDRAL PLANS EVANGELISTIC MISSION

An evangelistic mission of eight days' duration will be conducted by the Rev. John K. Shryock, Ph.D., rector of Grace Church, at St. Mary Pro-Cathedral, Broad and South Streets, beginning Sunday, March 3, at 8 P. M., and extending through Sunday, March 10.

A careful survey of the district within easy walking distance of the Pro-Cathedral has disclosed the names of 7000 white, English-speaking voters representing more than 10,000 persons, mostly living in rooming and small apartment houses.

The district chosen has only three churches conducting services in English for white people. Two of these are Episcopal churches, the other is Presbyterian.

The mission is an effort to convey the comfort and encouragement of the Gospel to those who are experiencing one of the most discouraging trials of present-day life—loneliness in a congested city area. The Bishop, who is rector of the Pro-Cathedral, hopes to express his interest by attending one or more of the services.

NOONDAY LENTEN SERVICES SCHEDULED

OLD CHRIST CHURCH

2d Street above Market
12:25 P. M. to 12:50 P. M.

February 7 and 8
Rev. John A. Bell, General Theological Seminary, New York

February 9
Rev. E. Frank Salmon, D.D., Rector, Church of the Holy Trinity

February 10
Philip T. Ries, Esq., Christ Church

February 12 and 13
Rev. W. Brooke Stabler, University of Pennsylvania

February 14
Rev. Charles S. Martin, Chaplain, Episcopal Academy

February 15 and 16
Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop of Newark

February 17
Richard M. Daniel, Esq., Christ Church

February 19 to 23
Rev. Frederick B. Kellogg, Christ Church, Cambridge, Mass.

February 24
James F. MacNutt, Esq., Christ Church

February 26 and 27
Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem

February 28 and 29, March 1
Rev. James A. Mitchell, St. Paul's Church, Englewood, N. J.

March 2
Arthur V. Meigs, Esq., Christ Church

March 4 to 6
Rev. Carter Henry Harrison, St. John's Church, Hampton, Va.

March 7 and 8
Rev. Cameron P. Hall, Presbyterian Board, Philadelphia

March 9
E. Digby Baltzell, Esq., Christ Church

March 11
Rev. George A. Trowbridge, St. Paul's Church, Chestnut Hill

March 12 to 15
Rev. Henry F. Kloman, St. Mary's School, Raleigh, N. C.

March 16
Sydney L. W. Lea, Esq., Christ Church

March 18 and 19
Rev. W. Roulston McKean, Curate, Christ Church

March 20 and 21
Rev. E. Felix Kloman, Rector, Christ Church

March 22—Good Friday
Three-Hour Service, Rev. Gardiner M. Day, St. Stephen's Church, Wilkes-Barre

March 24—Easter Day
Bishop Taitt will administer the rite of confirmation and preach at 11 o'clock

Work without prayer is presumption, and prayer without work is hypocrisy.

BROTHERHOOD OF ST. ANDREW

Locust Street Theatre,
Locust Street West of Broad
12:30 P. M. to 12:55 P. M.

February 7—Ash Wednesday
Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania

February 8 and 9
Rev. Frederick W. Blatz, Rector, St. Peter's Church, 3d and Pine Streets

February 10
Rev. W. Brooke Stabler, University of Pennsylvania

February 12 to 16
Rt. Rev. Charles Fiske, D.D., Retired Bishop Coadjutor of Central New York

February 17
Rev. E. Felix Kloman, Rector, Old Christ Church

February 19 to 23
Very Rev. Kirk B. O'Ferrall, D.D., Dean, St. Paul's Cathedral, Pittsburgh

February 24
Rev. William Newman Parker, Rector, Church of the Epiphany, 57th Street and Baltimore Avenue

February 26 to 28
Rev. D. Wilmot Gateson, D.D., Rector, Church of the Saviour, 38th and Ludlow Streets

February 29, March 1
Rev. Louis W. Pitt, Rector, Grace Church, New York City

March 2
Rev. Charles H. Urban, Rector, St. Barnabas' Church, 64th Street and Haverford Avenue

March 4 to 8
Rev. Joseph Fort Newton, D.D., Rector, Church of St. Luke and the Epiphany, 13th Street below Spruce

March 9
Rev. John Craig Roak, Rector, Gloria Dei (Old Swedes') Church, Delaware Avenue and Christian Street

March 11 and 12
Rev. Franklin Joiner, D.D., Rector, St. Clement's Church, 20th and Cherry Streets

March 13 and 14
Rev. Chauncey E. Snowden, Rector, St. Paul's Memorial Church, Overbrook

March 15
Rev. Wallace E. Conkling, Rector, St. Luke's Church, Germantown

March 16
Rev. John R. Hart, Ph.D., Rector, Washington Memorial Chapel, Valley Forge

March 18 to 21
Very Rev. Noble C. Powell, D.D., Dean, Washington Cathedral

March 22—Good Friday
Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania

March 23—Easter Even
Rev. Hugh E. Montgomery, Rector, Memorial Church of the Good Shepherd, Germantown

ST. STEPHEN'S CHURCH

10th Street above Chestnut
12:30 P. M. to 12:55 P. M.

Organ recital by Dr. H. Alexander Matthews each Thursday from 12 Noon to 12:25 P. M.

February 7—Ash Wednesday
Rev. Herbert W. Jones, Minister-in-Charge, St. Stephen's Church

February 8
Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem

February 9
Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania

February 10
Rev. Arthur F. Gibson, Rector, Christ Church, Eddington

February 12 to 16
Rev. Joseph Fort Newton, D.D., Rector, Church of St. Luke and the Epiphany

February 17
Rev. Franklin Joiner, D.D., Rector, St. Clement's Church

February 19 to 23
Rev. William C. Roberts, My Lady's Manor, Md.

February 24
Rev. John C. Roak, Rector, Gloria Dei (Old Swedes') Church

February 26 to March 1
Rt. Rev. Charles Fiske, D.D., Retired Bishop Coadjutor, Central New York

March 2
Very Rev. Percy R. Stockman, Dean, Convocation of North Philadelphia

March 4 to 8
Rev. E. Frank Salmon, D.D., Rector, Church of the Holy Trinity

March 9
Rev. E. Felix Kloman, Rector, Old Christ Church

March 11 to 15
Rt. Rev. William McClelland, D.D., Bishop of Easton, Md.

March 16
Rev. N. Herbert Caley, Rector, St. Alban's Church, Roxborough

March 18 to 22
Rev. Herbert W. Jones, Minister-in-Charge, St. Stephen's Church

March 23
Rev. Albert F. Fischer, Jr., Vicar, St. John's Church, West Oak Lane

Edna Josephine Lillich's "Pageant of Easter," which has been set to music by Dr. H. Alexander Matthews, will be presented by St. Stephen's Choir at 8 P. M. on Palm Sunday, March 17, under Dr. Matthews' direction.

The storm that tries the growing tree
Does yet its life prolong,
For all that fierce oppugnancy,
Roots it more deep and strong.

The Girls' Friendly Society

Older Members in a Girls' Organization Find Ample Justification in Christian Service, Leadership

By MADELEINE T. SPIESS
National Vice-President-at-Large



CANDIDATES—Younger Members—Older Members—it is on this continued sequence in these days of emphasis upon “youth” that a question is often raised about the G. F. S.: “Why, in a girls’ organization, do you have Older Members?” The answer is not too difficult if there is some understanding of the society. In the first place, the age of 18 years is the dividing line between younger and older members according to constitution and by-laws; and the phrase “women and girls” has always been used in the words of the object and rules describing the membership.

Recognizing that either the terminology for group description or the 18-year dividing line should have been changed long ago, let us think of the third group in the organization as beginning at about 30 years of age. Less than one-third of the membership then falls within the category, but remove that one-third or less, and you remove a body of active, devoted women, mostly young women, generous givers to the work of the Church and the G. F. S.; potential leaders, already well trained, eager to give, in turn, to young girls their own experience of a society built on ideals of Christian friendship and the place and power of Christian womanhood in the world.

There is some opinion in the Church to-day that membership in the Friendly might well cease at a definite age, thus making a possible transfer into other women’s groups more likely, and insuring greater attraction for the G. F. S. itself to younger girls. As a matter of fact, when an amendment to such purpose was proposed and defeated at the meeting of the G. F. S. National Council last June, those who spoke and worked most strongly against it were the teen-age girls from branches and dioceses where the varied age groups have mingled and worked together as friends in a great cause. A second fact which should be remembered is that many of these so-called older members are not Episcopalians, having come into the G. F. S. when other denominations had no comparable youth organiza-

tion. They have grown up in the fellowship of the group and through it have served our own part of the Church Militant and have felt no distinction. It is not likely that they would find now a similar allegiance to another group in a denomination not their own.

That these older members are ever a deterrent to the growth of a branch or the life of its younger members is a question of leadership alone. To attempt any general program to appeal to a wide age-span is foolishness. To study the needs and possibilities of each group and plan accordingly is just common sense, knowing that by so doing, the “family” life will be kept alive, to the ultimate good of the individual, the branch and the Church. Such a “family in Christ” is as reasonable of attainment as is the ideal of a home, where it is possible to maintain, between grandparents, parents and children that love and devotion which make the family unit the inspiration and refuge for every life within its folds.

Illustrations of such branches, rich in good works, may be found over a wide area of the country—wherever the Friendly itself is old enough to have more than the very young among its members. One of the most striking, perhaps, is the branch at Trinity Cathedral, Pittsburgh, where 355 girls and women are enjoying an outstanding program this Winter, besides the Candidates and Younger Members, almost equally numerous, meeting

AN APOLOGY!

Through an inadvertence, the G. F. S. group reported in the January issue as cooperating with the Y. P. F. in monthly visits to the Harrison Home at Episcopal Hospital was not identified. That group comes from the Chapel of the Mediator.

We are glad to make this correction and offer our apology to the G. F. S. Branch at the Chapel of the Mediator for the oversight which made it necessary.

Knitted goods, Christmas cards, books and other useful articles for Seamen’s Church Institute’s Christmas party were assembled at the home of Miss M. Atherton Leech (seated). G. F. S. members assisting are (from left) Miss Chrissie Unverzagt, Mrs. Edith Anstotz and Miss A. Adele Leech
Church News Photo

quite separately. The amazing list of activities offered to all who come is introduced by the statement, “The keynote of the program is Friendliness.” Dean N. R. H. Moor, in extending his invitation to the series of talks he gives each year as a part of that program, says: “Year after year, through days of war and peace, prosperity and depression, the family life of our Friendly Society goes joyously forward, asking nothing but the privilege of serving the physical, mental and spiritual needs of those who seek its shelter. Come in and find your place and thus find your true self.” Somehow, in those few words, you have the philosophy and effect of the real G. F. S.—the purpose for which it was created and the reason for its continued existence.

Another large branch with a striking history is St. John’s, Sharon, Pa. There, in a smaller city, the Friendly has always been a social service and recreational center for young people without, necessarily, any connection with the parish. The number who have come through this agency into communion with the Church is sometimes an embarrassment, the rector admits, when he must face their former pastors. No candidates for Confirmation are ever sought from the branch—they offer themselves. Older members carry on a community service of wide scope for children of the little city—so terribly hit by depression and unemployment for many years. Clothing, food, happy play in warm and gracious environment, vivid personal interest in child by child—all make real to hungry battered little youngsters what the word “friend” may mean.

While our own diocese has no groups

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THE PRESIDENT'S MESSAGE

Dear Fellow-Members:

A wonderful opportunity has been presented to the women of the Auxiliary in the Diocese of Pennsylvania to increase their gifts to the missionary work of the Church by a very generous offer from Henry A. Dreer, Inc., an old and established seed firm. Through their President, Mr. H. M. Hessenbruch, a member of our Church, 10% of all purchases of seeds, plants, tools, etc., as listed in their retail catalogue, will be given to the Woman's Auxiliary in this Diocese on any order bearing a sticker so marked. These stickers will be distributed through your parish presidents and from the Auxiliary Office to anyone willing to cooperate. They will be ready in time for Spring orders. You will instantly recognize the wonderful possibilities of such an offer to interested churchwomen and gardeners in Bucks, Chester, Montgomery, Delaware and Philadelphia counties.

However, don't let us make the mistake of relying on any amount of orders bearing any name to bring in the Kingdom of God. We know that only through worship, study, service and gifts can our hearts and minds be brought to a deeper knowledge and love of God, that knowledge and love which we would share with all men through the general missionary program of the Church, but let us rather use this Lent as a time to develop the things of the spirit and plan for some additional effort in:

1. Our daily personal devotions, as well as some reading or study bearing on our Christian faith and teaching (The Winter Conference, Tuesday evenings, January 16th through February 13th, offers splendid courses).

2. Some consideration or discussion of the world's problems: Peace, Christian Unity, Race Relations, etc. (Findings of Madras Conference.)

3. More sympathetic understanding of "our neighbor," a world problem to be met every day in our own home or in our own street.

These are some of the ways to make any increased giving to missions that may come from this generous offer, really count for something in a more perfect witness for the extension of God's Kingdom.

Yours sincerely,

EMILY N. INGERSOLL

THE committee on Christian Social Relations is one of the important committees of the Woman's Auxiliary. It meets at 2 P. M. on the first Wednesday of each month in Church House under the chairmanship of Mrs. John E. Hill. Every branch of the Woman's Auxiliary should have representatives at these meetings. This committee has no budget, but a silver offering taken at each meeting is designated to some special cause.

The creation of a Christian public opinion on world problems is the committee's object. We must have facts before we can think and act in the proper Christmas spirit.

The committee realizes that as Christians we must share in every relation with all peoples, everywhere. Its program has awakened a quicker responsibility in the hearts and minds of those who have shared in the study.

Woman's Auxiliary members should share in the privilege of hearing recognized authorities on many phases of social relations and thus educate themselves and strengthen their thinking so that they may become conscious of their job as women of the Church to make the world more Christian.

Dr. Gertrude K. Pollak, an Austrian exile, is scheduled to address the February meeting on "The Refugee Problems in America."

"The Creation of a Christian Family" was the topic chosen by Mrs. Frank Burton, chairman of the Mother's Union Committee, when she addressed the Committee on Christian Social Relations on January 3 at the Church House.

"The mother as the corner-stone of the Christian family," said Mrs. Burton,

"may use 'The First Christian Home' as an example of simple and rich family ideals where Mary is portrayed as the highest type of mother, who never once failed her son and who by careful pondering in her heart shouldered the responsibilities for His upbringing. Some of the tragic times through which this family passed were the result of anti-Christian and Christian causes conflicting.

"Because of our faith we set certain high standards by which we live and which we strive to uphold. Loose thinking and irresponsible selfishness in the home are on the un-Christian side and go against these standards. We realize that 'broken homes' are negative and only breed crime, lack of usefulness in the world, and children who face life completely disillusioned.

"Thus in the forming of the Mother's Union over 60 years ago in England—since that time it has spread to many countries and is organized in this diocese as a committee of the Woman's Auxiliary—we find a group gathered all over the world who pray daily that 'the sanctity of marriage will be upheld,' who also help each other with sound advice and the problems of marriage and who influence social and legislative life."

By becoming an interested member of this committee, Mrs. Burton suggested a way for Christian women to help in the creation of Christian families.

"Something can grow from nothing in a common cause, and through prayerful fellowship of Christian women everywhere it can be within their power to do away with the lust of the world," Mrs. Burton concluded.

Mrs. Burton closed her impressive talk with The Magnificat.

CHURCH PERIODICAL CLUB ACTIVITIES

In the "Indian Calendar of Different Indian Nations" the months are called "moons," each being named in a most interesting manner. For instance, January is Snow—Cold—Frosty Moon, and February is Eagle—and Hungry Moon for Little People of the Forest.

Speaking of hunger, there are several ways in which one may be hungry; naturally, the first kind of hunger recognized by the Church Periodical Club is that for books and reading material, mostly in far and out-of-the-way places which are difficult of access.

Just recently came this story of a boy in one of our Western missionary fields. He had reached the age of ten without ever owning a book. How hungry he was for one to call his very own. His wish was made known to a donor, who found just the right book for this boy and sent it to him. When it arrived it was hard to convince him that the book was his very own, but when he finally realized that some one cared enough to send a book to him, his joy was unbounded.

The many letters coming from the mission workers to whom books, scrap-books, magazines and cards were sent to brighten their Christmas season, tell of complete joy, recreation and brighter outlook—spiritually, mentally and physically.

Just a word to those of our friends who so kindly send their Christmas cards to the C. P. C. to be reconditioned and passed on; please do not remove the written name or message by cutting the card; this, very often, mutilates the card so that it cannot be used; there are several methods of removing the personal writing and restoring the card to the state of being as good as new. Birthday, Valentine and Easter cards are in order now. There is a worth-while place for every card.

MARY M. H. ONYX

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Woman's Auxiliary Department

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Problems... Growth of
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U.S.A. M. N. STEEBLE
Dorothy Sibley Hopkins

EPISCOPAL DAY FOR THE BLIND

Monday, March 4th—Gimbel Bros. Auditorium, 9th and Market Sts.

As we are approaching our thirteenth Educational Week for the Blind and as this is part of our Christian social service work, we feel that the following information should create greater interest in this magnificent work for others, a less fortunate but a most happy people.

For the last few years the financial returns from the work have been about sufficient to cover actual expenses and to allow the management to allocate sums to the following enterprises: The Philadelphia Committee for the Prevention of Blindness; the Department of Public Assistance, for use in the upkeep of the talking books so much enjoyed by blind persons in various sections of the city; the Philadelphia branch of the Pennsylvania Association for the Blind, which

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COURSE ON INFANT CARE

Episcopal Hospital is continuing the fascinating course on infant care begun last year for young women between the ages of 19 and 30. It is a four weeks' course, every day from nine to twelve, Saturdays and Sundays excepted. Two of the four weeks are spent in the nursery and two in the formula room. For any enforced absences, volunteers are expected to send a responsible substitute.

This splendid course serves a two-fold purpose: it is a practical help to the hospital's service, and a fine experience and training for the young women taking part.

For further information or appointments, write or call: Mrs. Charles La Roche, 125 East Levering Mill Road, Cynwyd. (Cynwyd 3407.)

WOMAN'S AUXILIARY CALENDAR

Unless otherwise indicated, all meetings here listed will be held in Church House, 202 South 19th Street, Philadelphia
Luncheon-meeting every Wednesday at 12:30 P. M. for Woman's Auxiliary Committees' officers and guests

Thursday, February 1

2:00 P. M.—Field Department, Holy Trinity Church, Lansdale.

Tuesday, February 6

10:00 A. M. to 3:00 P. M.—Woman's Auxiliary Executive Board.
5:45 P. M. to 9:30 P. M.—Diocesan Winter Conference.

Wednesday, February 7

(Ash Wednesday)

10:30 A. M.—Committee on Colored Missions. Speaker: Rev. J. Alvin Russell, D.D., St. Paul's Normal and Industrial School, Lawrenceville, Va.
—Diocesan Committee, Holy Trinity Parish House, 217 South 19th Street.

2:00 P. M.—Committee on Christian Social Relations. Speaker: Dr. Gertrude K. Pollak. Subject: "Refugees—American Welcome."
—Mission Study Class. Leader: Mrs. John A. Slemons.

Thursday, February 8

10:30 A. M.—U. T. O. Treasurers with Mrs. Francis R. Packard.

Friday, February 9

11:00 A. M., 12 Noon, 2:00 P. M.—World Day of Prayer, Center City Service, 2d Presbyterian Church, 21st and Walnut Streets.

Tuesday, February 13

2:30 P. M.—Mothers' Union Executive Meeting.
5:45 P. M. to 9:30 P. M.—Diocesan Winter Conference.

Wednesday, February 14

10:30 A. M.—Domestic Committee. Speaker: Miss Aline Cronshey, Bat Cave, N. C.
7:15 P. M.—Junior Woman's Auxiliary. Short business meeting, followed at 8 P. M. by devotional pilgrimage through St. James's Church, 22d and Walnut Streets, led by Rev. Benjamin R. Priest.

Thursday, February 15

2:00 P. M.—Field Department. Chapel of the Mediator, 51st and Spruce Streets.

Wednesday, February 21

10:30 A. M.—Foreign Committee. Speaker: The Ven. William T. Sherwood, of Cuba.

Friday, February 23

10:30 A. M.—Church Periodical Club.

Tuesday, February 27

2:30 P. M.—Mothers' Union. Speaker: Mrs. E. Druitt Crawford. Subject: "Faith, the Bible and the Home."

Wednesday, February 28

10:30 A. M.—Indians' Hope Association.
2:00 P. M.—Elizabeth Price Martin League for Service, Philadelphia General Hospital.
8:00 P. M.—Evening Committee.

JUNIOR WOMAN'S AUXILIARY NEWS

THE total of all the difficulties he encounters in America—language, customs, the terrific rush of traffic—are as nothing to the refugee from Europe's persecution when weighed against the comforting fact that he is safe on the soil of a free land, Dr. Gertrude K. Pollak, formerly of Vienna, told members of the Junior Woman's Auxiliary diocesan board at its meeting in Church House January 10.

Describing a refugee as one who must seek shelter for reasons not under his control nor according to his wishes, Dr. Pollak revealed, largely from her own experience, the refugee's first impressions on coming to this country.

That coming is made as complicated as possible by the requirements of registration in the refugee's own country, affidavits by friends or relatives in America, the long wait for a passport visa, the securing of passage, embarkation, and finally arrival in a new and strange land.

The first impression of wonder at the magnificent skyline of New York gives way to one closely akin to terror when the madly rushing streams of traffic are encountered in its canyoned streets. That in turn gives way to the impressions created by the kindly hospitality of the American people.

"Is it any wonder then," said Dr. Pollak, "that the refugee offers prayers of thanksgiving to God that he is in America, where he knows that in spite of all difficulties something will turn up for him much better than his old life over there."

Next month's meeting, February 14, will be a pilgrimage through St. James's

Church, 22nd and Walnut Streets, conducted by the Rev. Benjamin R. Priest.

We will meet in Room 21, Church House, at 7:15 P. M., in order that we may give any necessary announcements before going to St. James's at eight o'clock. Everyone is urged to attend this pilgrimage, which promises to be worth while.

Christmas Work Done by Junior Auxiliaries

St. Stephen's, Clifton Heights—Made and filled two lovely bags for the old ladies at Harrison Home, Episcopal Hospital.

St. Augustine's Mission—Donated gifts for ten children in the City Mission, besides helping to fill a basket for a poor family in their parish. On Christmas Eve the group went caroling in the community.

St. Mary's, Ardmore—Ten dollars was donated for gifts for children of the Church School by Mail and one dollar for a gift for a child in the City Mission. They also gave ten dollars and the offering of their December meeting to the Rector's discretionary fund for Christmas work, and they sent a five-dollar Christmas box to a foreign missionary.

Incarnation, Drexel Hill—Made and filled twelve bags for Harrison Home and donated a gift to a child in the City Mission. A member of their group, who is now a convalescent and suffered many misfortunes in the last year, was sent gifts by all the girls. Five girls sold Christmas seals for the Philadelphia County Tuberculosis Association.

Holy Trinity, Philadelphia—Gave a successful Christmas party in the Children's Ward at Episcopal Hospital, supplying entertainment and refreshments at a cost of twenty dollars. They also donated three gifts for children at the City Mission.

St. Mary's, Wayne—Four bags were made and filled for Harrison Home at a cost of one dollar each. Nineteen crêpe paper hats were made for children in Episcopal Hospital. Gifts were

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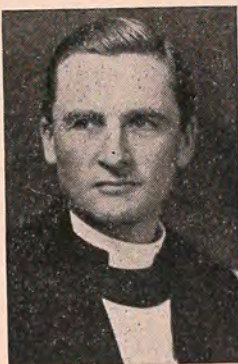
Lenten Diocesan Services

The services at which the preachers listed here are scheduled to appear are the only Lenten services under diocesan auspices that will be held in the Diocese of Pennsylvania. They will be held in the Church of the Holy Trinity, 19th and Walnut Streets, beginning at 8 P. M., on successive Thursdays throughout the Lenten season. They represent the efforts of the Diocesan Commissions on Evangelism and the Forward Movement, acting as a joint commission under the co-chairmanship of the Very Rev. Stanley V. Wilcox, dean of the Convocation of Chester, and the Rev. John Knight Shryock, Ph.D., rector of Grace Church, Philadelphia. The two commissions have been cooperating in this important project for twelve years.

February 8

The Rt. Rev. Malcolm E. Peabody, D.D., Bishop Coadjutor of Central New York, was rector of St. Paul's Church, Chestnut Hill, for thirteen

years before his election to the episcopate. Born in Danvers, Mass., in 1888, he studied at Groton School, Harvard University, Trinity College, Cambridge, England, and the Episcopal Theological School, where he was graduated in 1916, the year he was ordered deacon. In 1917 he was ordained priest by Bishop Lawrence, was appointed curate of Grace Church, Lawrence, Mass., and became a World War chaplain. Returning from France in 1920 he was made rector at the Lawrence church, which he left in 1925 to come to St. Paul's. From 1911 to 1913 he was a lay missionary in the Philippine Islands.



Sponsor: Department of Religious Education
Choir: St. Paul's Church, Chestnut Hill

February 15

The Rev. Vincent C. Franks, D.D., is another former Philadelphia rector returning to take part in this Diocesan Preaching Mission. Dr.

Franks is now rector of St. Paul's Church, Richmond, Va. A Canadian by birth, he brings to the pulpit a background enriched by experiences gained in boyhood through the peregrinations of his father, a missionary among the Indians in Canada, and by those picked up in World War service at the Dardanelles, in Egypt, and in France, and in newspaper work. He prepared for the ministry at Washington University, St. Louis; Columbia University, New York, and at Virginia and Union Theological Seminaries. He was ordered deacon in 1927 and ordained priest in 1928. Save for his brief rectorship of St. Stephen's, his entire ministry has been in the South.

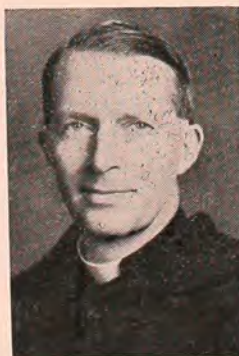


Sponsor: Brotherhood of St. Andrew
Choir: St. Timothy's Church, Roxborough

February 22

The Rev. Alan G. Whittemore, O.H.C., D.D., Superior of the Order of the Holy Cross, West Park, N. Y., comes to the Preaching Mission

with all the experience that might be expected in one who has devoted many years to the cultivation of the spiritual life and the practice of good works, which are the chief objects of the order. Fr. Whittemore was born in Boston in 1890 and was graduated from Williams College, Williamstown, Mass., in 1912. Twenty-five years later the college conferred upon him the honorary degree of Doctor of Divinity. He completed his academic studies at the General Theological Seminary, New York, in 1915, and was a missionary for two years. He was ordered deacon in 1915 and the following year was ordained a priest. He is known for his quietly forceful preaching.



Sponsor: Young People's Fellowship
Choir: Church of the Holy Trinity

The Rev. Theodore P. Ferris, rector of Emmanuel Church, Baltimore, Md., is one of the brilliant minds among our younger clergy. Born

February 29

at Port Chester, N. Y., December 23, 1908, he received his early education in the Port Chester schools and attended Harvard University, where he earned his baccalaureate degree in liberal arts. He was graduated in 1933 from General Theological Seminary, New York, with the degree of Bachelor of Sacred Theology and later attended Union Theological Seminary. He was ordered deacon in 1933 and ordained priest in 1934 by Bishop Manning, and from 1933 to 1937 was a fellow and tutor at General Theological Seminary. He gave up that post to become rector of Emmanuel, Baltimore.



Sponsor: Girls' Friendly Society
Choir: Church of the Holy Trinity

The Rev. Charles Lincoln Taylor, Jr., Th.D., at the age of 39, stands out as one of the foremost scholars of the Church. He was only

March 7

24 when he was appointed professor of Old Testament at Episcopal Theological School, Cambridge, Mass., from which he was graduated in 1924. Born in Hartford, Conn., January 27, 1901, he attended high school there and received his Bachelor of Arts degree from Williams College in 1921. Two years later he received a like degree from Oxford University, England, following that in 1929 with a master's degree. His degrees of Master of Sacred Theology and Doctor of Theology bear the seal of Harvard, where for part of a year he taught two Old Testament courses while keeping up his work on the faculty of Episcopal Theological School.

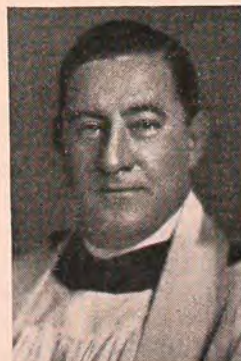


Sponsor: Woman's Auxiliary, Diocese of Pennsylvania
Choir: Church of the Holy Trinity

The Rev. Paul S. Atkins, D.D., rector of St. John's Church, York, Pa., and honorary Canon of St. Stephen's Cathedral Harrisburg, is one

March 14

of Philadelphia Divinity School's most distinguished alumni. In his middle thirties when he was ordered deacon by the late Bishop Rhinelander in 1916, he already had behind him an interesting career as educator and social service worker. After serving in several churches in this diocese, among them St. Asaph's, Bala; St. Andrew's, West Manayunk, and Incarnation, Morrisville, he accepted his present rectorship in 1918. He is a member of the Executive Council, Diocese of Harrisburg; chairman of the Central Committee on Social Service of the five dioceses in the State of Pennsylvania, and author of "The Challenge of Present-Day Preaching."



Sponsor: The Church Club
Choir: Church of the Holy Trinity

The Young People's Fellowship

Review of the First Half of the Year Finds the Fellowship Doing Its Job and Looking for More

By VICTOR GROSHON
Chairman, Publicity Committee

THE beginning of the new year saw the completion of the first half of the Fellowship program. Looking back over the last six months, one sees some accomplishments worth reviewing.

To begin with, the year got under way with the President's Conference at a new location—Camp Taitt. A number of new ideas were tried out, among which were having a smaller number of delegates representing a larger group of Fellowships, and having the preparation service around a camp fire.

The Joint Convocation meetings have been renamed Diocesan Rallies so that their purpose is not so likely to be misunderstood as it has been in the past. The number of such rallies held throughout the year has been decreased from three to two to allow more time for the promotion of parochial activities.

The first rally was held at the Church of the Resurrection on November 16 and was attended by some 300 young people who brought with them more than 500 pieces of clothing for inmates of the Home for the Indigent.

With excellent co-operation from parochial groups and from the Junior Woman's Auxiliary, the Fellowship Committee promoted the most successful dance ever held by the organization.

The Service Committee has been concentrating its efforts on one service project, rather than dissipating its energies by having "too many irons in the fire."

The Study Committee is doing a splendid job with educational material and speakers and is keeping us in constant touch with the Secretary for Youth at National Council headquarters in New York.

With equally commendable efficiency the Worship Committee keeps before us the various services—installation, admission, candle-light—as well as the Fellowship Prayer.

The editor of *The Spotlight*, our own diocesan Y. P. F. publication, is endeavoring to bring before the various groups more programs and other helpful mate-

rial, in addition to printing the news of Fellowship activities.

The Convocation Chairmen have done a notable job in extension. Several new Fellowships have been formed and contact has been made with others, some of which undoubtedly will join the Diocesan Fellowship this year.

Plans are under way for several other activities for the remainder of the year. Included in them are a Quiet Day to be held on Saturday, March 2, and the annual Diocesan Fellowship Convention.

The Sixteenth Annual Conference and Convention of the Province of Washington will be held this year from May 8 to 12. Shrine Mont, Orkney Springs, Va., again has been chosen as the site of the conference. The cost per delegate for the four days will be \$7, exclusive of transportation, of course.

This year's conference will follow the pattern of the Amsterdam Conference, and our speakers will be selected from those who were official delegates to Amsterdam last Summer.

Officers of the conference are: Chairman of conference committee, William Hendrix, Diocese of Washington, vice-president of the Provincial Fellowship; registrar, Gordon L. Bradley, Diocese of Pennsylvania; publicity chairman, Pauline Wilson, Diocese of Washington; chairman of entertainment, Edward Wilmer, Diocese of Maryland.

The executive committee of the province will convene in Richmond, Va., February 17 and 18, at which time Mr. Hendrix will report on the work done by his committee up to that date.

The Fellowship at All Hallows, Wyncote, has been divided into juniors and seniors. It was becoming too large for efficiency. Our best wishes are extended to both groups.

The Northwest Convocation has undertaken the task of raising \$300 to provide a reredos for the chapel at the Home for Consumptives, Chestnut Hill. Several substantial contributions already have been received from Fellowships in the convocation, and that groups is to be commended for the spirit shown in its desire to assume responsibility for so worthy a project. The group in the Northwest also is helping Deaconess Nutter in her work at the Cathedral—collecting books for the library, teaching craftsmanship to the children and supplying accompanists for their choir rehearsals.

In the latter part of March the Fellowship at the Church of the Saviour will sponsor a dance at Merion Cricket Club to raise money for their Milk Fund. This fund is used to supply milk for needy families in the parish.

As we view our program in retrospect, we find much to be thankful for. We have been strengthened by the hard jobs, so that the light tasks seemed lighter, and the difficult jobs to come will not seem so hard.

As we turn our faces to the months ahead, let us not fear the heaviness of our load or the roughness of the road. Let us rather fear to turn aside when a new task confronts us.

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50 Heads for \$4.00
25 Heads for \$2.50
12 Heads for \$1.75

EPISCOPAL DAY FOR THE BLIND

—From Page 19

has kept the Home Work Department, or occupational therapy, functioning throughout the year, providing employment for about twenty-five blind persons, and a new department, Vocational Placement, placing boys and girls after graduation in jobs where they will be most suited and happy.

Last year our contributions for this work were \$370.30, not including dining room receipts or donations of food. Expenses were \$66.95.

May we expect rectors and members of their parishes for luncheon or tea?

Faithfully yours,

MRS. C. FRANK MILLER, *Chairman*
921 N. 65th St., Phila.,
Greenwood 1761

MRS. JOHN A. SLEMONS
MISS ANNE V. SIMPSON

INDIANS' HOPE

The Indians' Hope Committee ended its fiscal year with a deficit in its pledged quota. This great disappointment was somewhat compensated by the fact that \$300 was sent as an extra special to Dr. Burke's memorial fund. We are still hoping that the deficit will be further reduced, if not entirely eliminated.

The officers have discussed seriously the whole question of reducing the budget of the committee for 1940. Their conclusions were to take \$200 off the pledge of \$700 for fuel for Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. This is the largest special pledge of the committee and consequently the most difficult sum to raise. All the other pledges are smaller, and it was felt that none of them could be reduced. Their conclusions, however, remain to be accepted or rejected by the delegates.

It is very important for us as a committee to see that no deficit occurs in 1940; and when the delegates from the parish auxiliaries are asked to vote on the budget we must all remember that the budget is a real responsibility, and not just something nice to do if we could.

Some may feel that we have too many specials. But our specials fill a very definite place in the general giving of the Church. We as a committee have been responsible for them for so long that the National Council has come to feel it can depend on this diocese to raise the money. If we dropped these specials from our budget, valuable work in the mission field would have to be closed down entirely.

None of us who feel that our work among the Indians is of any possible value can want this to happen.

MRS. GEORGE BROOKE ROBERTS,
Secretary

JUNIOR WOMAN'S AUXILIARY NEWS

—From Page 19

sent to a boy and girl in the City Mission at one dollar each. Eight scrap books were sent to Episcopal Hospital. Five dollars was given to Dr. Mitchell for his Christmas work and five dollars was sent to the House of Rest for the Aged. Two Christmas boxes at five dollars each were sent to missionaries in California and North Carolina.

St. Peter's, Germantown—Two boxes of toys and clothing were sent to Holy Cross Mission, Batesville, Virginia. Eight scrap books to the Children's Ward, Episcopal Hospital. Two bags were donated by Miss Eleanor S. Lauer, a member of the Auxiliary, for Harrison Home.

Church of the Resurrection, North Philadelphia—Twelve bags were donated to Harrison Home and six gifts were sent to the City Mission; a basket was donated for a family whose children are members of the Church School by Mail; the scholarships are also provided by this group. Six baby afghans were sent to the Episcopal Hospital and one dollar to Church School by Mail for Scrap Books.

St. John's, Cynwyd—This group made and filled twenty bags for Harrison Home and also sent a bag of one hundred oranges. They donated wrappings, one gift and nine dollars for gifts for children of the City Mission. Christmas cards were sent by the members to a girl of eighteen in the Church School by Mail. A Christmas basket costing five dollars was bought for a needy family in the parish, and a ten-dollar personal box was sent to a Negro missionary.

St. Thomas, Philadelphia—Toys were sent to twenty poor children in West Philadelphia. The group also donated five dollars for shoes to go in the personal box for Father Avery.

St. Luke's, Newtown—A doll and a football were sent to children of the Church School by Mail. Five dollars was sent to Episcopal Hospital, and an offering of fifteen dollars was given to their own Church for Christmas work. They donated two dollars for balls and tinsel for their Sunday School tree, which all the girls helped to trim.

All Saints, Moyamensing—Two dollars was donated by this auxiliary for gifts for the children of the City Mission.

All Saints, Darby—This auxiliary made and filled ten bags for the old ladies at Harrison Home.

St. Simon the Cyrenian—The girls donated two dollars and fifty cents for gifts for the City Mission.

Chapel of the Mediator—Two weeks before Christmas the Junior Auxiliary filled fifty-four stockings and sent gifts for the City Mission.

St. John the Evangelist, Lansdowne—Christmas cards were sent to all the ladies in the Harrison Home, each card personally signed by a member. Ten magazine subscriptions, seven for the *Girls' Companion*, three for the *Boys' World*, and four books were sent to children in the Church School by Mail. A Christmas box containing second-hand clothing and other articles was sent to Nellie Walton, Bacon Hollow, Dyke, Va. At their candle light meeting at Christmas, Miss Sallie Deane, Provincial Chairman of the Junior Woman's Auxiliary, was guest speaker. A special entertainment was presented and the group joined in carol singing, after which refreshments were served. The missionary who was to be the recipient of a five-dollar Christmas box from this group graciously requested that the money be sent to Chinese refugee children. One of the special Chinese Christmas cards put out by the Episcopal Committee on Chinese Refugees was sent with a "thank you" to this generous missionary. Eight volunteers sold Christmas seals for the Philadelphia County Tuberculosis Association.

Church of the Saviour—This auxiliary filled fifty stockings for Philadelphia General Hospital. They also donated one dollar for mailing toys to children of the Church School by Mail.

Calvary, Germantown—Twenty gifts were wrapped for the poor in their own parish and two gifts were sent to children in the City Mission. One gift was sent to the Church School by Mail and fifty cents was donated for mailing toys to children of the Church School by Mail. Twenty-two scrap book cards were sent to Episcopal Hospital and a special Christmas box was sent to Neve Hall, Va. The girls made the following articles which were in-

cluded in the box: 18 utility bags, 5 sweaters, 8 pairs of mittens, 4 helmets, one cap, one baby's nightgown, and 20 bean bags. The following reconditioned toys also were included in the box to Neve Hall after repairs were made by the group at special work meetings before Christmas: 10 toy animals, 8 dolls, 15 iron toys, 5 games, 5 picture books, and 5 paper dolls. A new snow suit for a 10-year-old child was included in the missionary box packed by the Woman's Auxiliary of Calvary, Germantown, which was sent to North Dakota.

Prince of Peace Chapel—These girls have recently formed a Junior Woman's Auxiliary and as a grand start they helped Holy Trinity Junior Auxiliary with the Christmas party at Episcopal Hospital.

Holy Innocents, Tacony—Girls of this group made and sent ten scrap books to children in Episcopal Hospital.

Holy Sacrament, Highland Park—Donated five dollars to the Elizabeth Price Martin League, also sent ten bags to Harrison Home and cards to the House of Rest for the Aged. A basket of food was sent to a poor family and four gifts were bought and sent to shut-ins.

Special Meeting at Downingtown

The broad scope of the Woman's Auxiliary program as it is carried on in the mission field and ways in which girls of the Junior Auxiliary can fit their lives into that program formed the principal theme in the address made by Miss Sallie Deane, of Richmond, Va., Provincial Chairman of the Junior Woman's Auxiliary, at a special meeting at St. James' Church, Downingtown, on December 17.

The meeting had been arranged by the diocesan board to make it accessible to Junior Auxiliary groups in isolated sections of Chester County who are unable to attend meetings in Church House. Some members of the board attended the meeting.

A report on the activities of the Downingtown group revealed tremendous growth in the last year. Last Winter they conducted a study series on India and China as a preface to this year's course on the American Indian. Scrap books were sent to Episcopal Hospital and two delegates attended the conference at Orkney Springs, Va., last June. A lawn supper provided funds for the expenses of the delegates.

A few girls from St. Paul's, West Whitelands, attended the meeting. Too small in number to organize an auxiliary of their own, the group was adopted by the St. James' girls, who will share their activities with them.

Financial Report of Foreign Committee

Hats off to the members of the Foreign Committee and to their parishes for their valiant support this past year. Thanks to the Junior Woman's Auxiliary for their contribution of \$79.90. Thanks to all those who saved their pennies to further the work of the Church the wide world round—\$451.36, over half a mile of pennies—a splendid help. Thanks to my fellow officers for their work and especially to a fine treasurer who closed the books on December 31, 1939, with all pledges paid—for quota, \$5083.70; for specials, \$525; total, \$5608.70.

ELLEN FRAZIER TILDEN,
Chairman.

Diocese of Pennsylvania

Statement showing Quotas, Expectations, Givings, etc., of Parishes, Missions, and Chapels, for the Year 1939, together with a Summary by Convocations.

PARISH OR MISSION	Quotas	Expectations	Payments on Expectation, Normal Givings	Diocesan Contributors' Fund	Specials	Total
Advent Mission, Hatboro	\$421.25	\$250.00	\$305.65		\$18.33	\$323.98
Advent, Kennett Square	231.84	200.00	226.99			226.99
Advent Mission (Polish), Philadelphia	113.26	25.00	25.00			25.00
Advocate Memorial, Philadelphia	2,465.76	1,200.00	1,207.11	\$73.85	32.39	1,313.35
All Hallows, Wyncote	789.81	790.00	1,305.52	196.42	146.22	1,648.16
All Saints, Crescentville	986.16	100.00	156.71		15.00	171.71
All Saints Mission, Darby	650.75	450.00	452.20		6.43	458.63
All Saints Chapel, Fallsington	291.77	35.00	39.78			39.78
All Saints, Moyamensing	1,420.12	1,000.00	1,016.00	110.00	11.00	1,137.00
All Saints, Norristown	1,055.70	250.00	275.05	2.00	34.11	311.16
All Saints, Torresdale	1,358.21	1,358.21	1,380.77	290.00	42.17	1,712.94
All Saints, Wynnewood	2,277.78	1,000.00	1,006.33	147.00	8.00	1,161.33
All Souls Mission, Philadelphia	307.99	80.00	86.04			86.04
Annunciation, Philadelphia	473.07	100.00	100.00		8.00	108.00
Ascension Mission, Parkesburg	136.41	100.00	108.10	40.00		148.10
Ascension Mission, Rhawnhurst	188.72	188.72	198.72	11.95	10.00	220.67
Ascension Mission, West Chester	97.23	25.00	25.00			25.00
Atonement, Morton	269.33	150.00	77.88	15.36	30.18	123.42
Atonement Memorial, Philadelphia	1,918.08	1,000.00	1,002.54	5.00	10.00	1,017.54
Calvary, Conshohocken	1,956.62	2,000.00	2,347.87	131.66	65.50	2,545.03
Calvary, Germantown	4,291.96	4,291.96	3,876.64	1,408.50	92.80	5,377.94
Calvary, Northern Liberties	934.72	300.00	330.80	3.75		334.55
Calvary, Rockdale	577.66	219.56	190.15	20.00		210.15
Christ, Eddington	394.40	150.00	176.21	9.00		185.21
Christ, Franklinville	1,065.39		57.92		2.75	60.67
Christ, Media	1,279.81	1,279.81	1,401.63	100.00	513.19	2,014.82
Christ, Philadelphia	5,327.15	4,000.00	4,059.91	250.00	79.00	4,388.91
Christ Church Hospital Chapel, Philadelphia			77.92		2.55	80.47
Christ Church and St. Michael's, Germantown	4,620.41	3,000.00	3,335.12	147.70	23.60	3,506.42
Christ, Pottstown	1,308.19	250.00	239.01	16.00	11.35	266.36
Christ, Ridley Park	1,000.84	600.00	698.50	7.00	29.76	735.26
Christ, Upper Merion (Bridgeport)	1,442.08	800.00	854.00	84.00	10.00	948.00
Covenant, Philadelphia	834.56		125.04	13.00		138.04
Crucifixion, Philadelphia	850.13	250.00	256.53	15.00	14.51	286.04
Emmanuel, Holmesburg	738.73	738.73	790.82	20.50	11.00	822.32
Emmanuel, Kensington	461.28	100.00	159.78	5.00	12.00	176.78
Emmanuel Mission, Quakertown	114.07	114.07	143.71	27.45		171.16
Epiphany, Germantown	1,754.63	1,000.00	1,030.29	60.00	1.00	1,091.29
Epiphany Mission, Royersford	123.33	123.33	123.33		2.56	125.89
Epiphany, Sherwood	2,481.49	1,900.00	2,536.49		1.00	2,537.49
Gloria Dei, Philadelphia	2,172.10	500.00	555.55		33.17	588.72
Good Samaritan, Paoli	2,201.90	2,201.90	2,982.71	629.75	885.00	4,497.46
Good Shepherd Memorial, Germantown	2,311.43	1,700.00	1,856.27	462.94	46.85	2,366.06
Good Shepherd, Kensington	614.87	115.00	142.64		8.10	150.74
Good Shepherd, Rosemont	4,649.26	4,649.26	5,427.00	627.00	686.55	6,740.55
Grace, Hulmeville	204.36	150.00	177.78	3.50	2.35	183.63
Grace, Mt. Airy	3,456.29	3,456.29	3,587.09	110.00	56.00	3,753.09
Grace, Philadelphia	1,198.17	115.00	135.44		8.00	143.44
Chapel of Hard of Hearing	11.06	11.06	11.06			11.06
Holy Apostles, Philadelphia	5,197.10	4,000.00	4,025.32	25.00	6.00	4,056.32
Holy Comforter, Aronimink	484.19	500.00	668.44		15.00	683.44
Holy Comforter Chapel, Philadelphia	846.87	560.00	564.78	20.00		584.78
Holy Communion Memorial Chapel, Philadelphia	2,190.31	800.00	991.10		99.94	1,091.04
Holy Innocents, Tacony	869.77	400.00	665.98		78.65	744.63
Holy Nativity Memorial, Rockledge	1,303.40	750.00	755.00	30.00		785.00
Holy Nativity Mission, Wrightstown	3.19	3.19	4.77			4.77
Holy Redeemer Mission, Philadelphia (Polish)	124.72	25.00	30.00			30.00
Holy Sacrament Mission, Highland Park	1,309.54	600.00	610.00	32.00	39.86	681.86
Holy Spirit Mission, Philadelphia	2.31	25.00	25.00			25.00
Holy Trinity Mission, Lansdale	368.84	368.84	368.84	30.39	4.12	403.35
Holy Trinity, Philadelphia	9,274.49	9,274.49	9,497.97	380.00	766.25	10,644.22
Holy Trinity Memorial Chapel, Philadelphia	3,721.90	1,200.00	1,265.30		77.00	1,342.30
Holy Trinity, West Chester	1,870.39	1,000.00	1,011.91	100.00	67.27	1,179.18
House of Prayer	461.63	350.00	350.46	43.00	12.00	405.46
Huntingdon Valley Chapel, Meadowbrook	1,010.83	1,010.83	1,011.83	555.84	34.73	1,602.40
Incarnation, Drexel Hill	836.09	600.00	633.29	65.00		698.29
Incarnation Mission, Morrisville	233.22	75.00	82.86			82.86
Incarnation, Philadelphia	1,485.89	400.00	424.84		24.00	448.84
King of Prussia Chapel (see Wash. Mem'l Chapel)						
Mediator Chapel, Philadelphia	5,033.85	5,100.00	6,556.94	434.75	236.22	7,227.91
Merciful Saviour Chapel, Philadelphia			71.16			71.16
Messiah, Gwynedd	1,753.27	1,250.00	1,383.14	260.00	255.25	1,898.39
Messiah, Philadelphia	537.76	285.00	304.49	84.24	58.85	447.58
Nativity Chapel, Germantown (see St. Luke, Gtn.)						
Our Saviour, Jenkintown	4,093.24	2,500.00	3,132.61	121.20	17.00	3,270.81
Phillips Brooks Memorial Chapel, Philadelphia	2,351.02	425.00	248.13		18.50	266.63

PARISH OR MISSION	Quotas	Expectations	Payments on Expectation, Normal Givings	Diocesan Contributors' Fund	Specials	Total
Prince of Peace Chapel, Philadelphia	2,128.06	920.00	920.00	33.30	5.26	958.56
Redeemer, Andalusia	471.40	100.00	108.14			108.14
Redeemer, Bryn Mawr	6,127.01	10,500.00	10,536.00	2,050.00	235.63	12,821.63
Redeemer Chapel, Seamen's Mission		25.00	25.00		14.00	39.00
Redeemer Mission, Springfield	257.54	257.54	298.10	820.00		1,118.10
Redemption, Philadelphia	1,070.82	500.00	502.00	10.00		512.00
Resurrection, Mayfair	862.54	150.00	150.00	14.00		164.00
Resurrection, Philadelphia	2,392.19	1,800.00	1,906.50	25.00	53.35	1,984.85
S. Aidan Chapel, Cheltenham	399.56	200.00	211.21	63.71	5.47	280.39
S. Alban Mission, Newtown Square	46.92	46.92	46.92			46.92
S. Alban, Olney	1,014.23	400.00	455.00	65.00		520.00
S. Alban, Roxborough	609.20	150.00	169.65		10.00	179.65
S. Ambrose Mission, Philadelphia	808.92	500.00	501.00	31.08		532.08
S. Andrew, Philadelphia	924.13	120.00	120.00			120.00
S. Andrew Chapel, Somerton	114.03	100.00	103.10			103.10
S. Andrew Chapel, West Manayunk	285.25	75.00	75.00		11.10	86.10
S. Andrew, West Philadelphia	1,147.41	400.00	394.76	5.00	11.63	411.39
S. Andrew, Yardley	354.08	400.00	416.50	50.00	3.00	469.50
S. Anne Mission, Willow Grove	356.85	356.85	439.59	50.23	2.00	491.82
S. Asaph, Bala	3,305.35	4,000.00	4,425.00	1,216.00	225.00	5,866.00
S. Augustine Chapel, Norristown (see St. John, Nrstn.)						
S. Augustine Mission, Philadelphia	554.45	150.00	319.60		20.00	339.60
S. Barnabas, Germantown	685.88	200.00	139.28			139.28
S. Barnabas, Haddington	1,058.19	700.00	732.26	18.20	4.65	755.11
S. Barnabas, Kensington	917.31	200.00	271.42		4.50	275.92
S. Bartholomew Mission, Philadelphia	442.28	150.00	186.09		18.00	204.09
S. Bartholomew, Wissinoming	873.08	150.00	201.50	15.10	12.62	229.22
S. Christopher Mission, Philadelphia	13.43	15.00	10.12			10.12
S. Clement, Philadelphia	4,972.43	5,000.00	5,147.75	185.40	100.50	5,433.65
S. Cyprian Mission, Elmwood	95.36	65.00	70.30		23.34	93.64
S. Cyril Mission, Coatesville	32.65	87.00	78.50			78.50
S. David, Manayunk	1,169.66	250.00	320.80	1.00	11.00	332.80
S. David, Radnor	2,952.11	3,600.00	3,723.26	303.00	434.28	4,460.54
S. Elisabeth and L'Emmanuel, Philadelphia	650.70	500.00	504.00			504.00
S. Faith Mission, Brookline	399.45	399.45	399.99		2.00	401.99
S. Gabriel Mission, Feltonville	848.05	848.05	848.05	57.55	20.77	926.37
S. George, Ardmore	3,007.23	2,500.00	2,575.78	125.00	1.00	2,701.78
S. George Mission, Richmond	650.51	150.00	160.20			160.20
S. George Mission, Venango	424.86	275.00	277.00			277.00
S. George, West Philadelphia	803.15	400.00	406.00		39.16	445.16
S. Giles Chapel, Stonehurst	1,124.11	550.00	550.48		2.00	552.48
S. James, Bristol	853.68	325.00	328.05			328.05
S. James, Downingtown	742.12	600.00	695.51	68.19	17.90	781.60
S. James, Hestonville	1,016.51	200.00	231.60			231.60
S. James, Kingsessing	1,472.62	300.00	394.70			394.70
S. James Mission, Langhorne	228.15	228.15	228.15	20.00		248.15
S. James, Perkiomen (Evansburg)	209.47	209.47	231.47	32.75	3.92	268.14
S. James's, Philadelphia	7,176.90	2,300.00	1,775.50	642.50	173.82	2,591.82
S. James Mission, Prospect Park (Moore)	393.87	393.87	419.12	3.00	25.04	447.16
S. James the Less, Philadelphia	2,260.66	500.00	564.70	100.00	25.00	689.70
S. John Baptist, Germantown	531.22	150.00	184.65		12.02	196.67
S. John Chrysostom, Philadelphia	454.39		30.12	1.00		31.12
S. John, Concord (Ward)	142.81	150.00	158.14	4.00	10.00	172.14
S. John, Cynwyd	1,847.91	1,200.00	903.20	210.00	43.06	1,156.26
S. John the Evangelist Mission, Essington	123.05	100.00	100.56		22.69	123.25
S. John the Evangelist, Lansdowne	3,722.72	2,000.00	1,586.09		107.35	1,693.44
S. John the Evangelist, Philadelphia	512.49	512.49	919.50			919.50
S. John Free, Philadelphia	1,174.24	200.00	198.15	11.16	8.00	217.31
S. John, Kelton	22.49	5.00	10.00			10.00
S. John, Norristown (inc. St. Augustine, Nrstn.)	3,244.42	3,250.00	3,254.55	255.00	99.35	3,608.90
S. John, Northern Liberties	6.89	6.89	12.00			12.00
S. John, Pequea (Compass)	170.33	50.00	51.00		7.00	58.00
S. John Mission, West Oak Lane	421.03	250.00	250.31		1.63	251.94
S. Joseph Mission, Gladwyne	73.10				6.40	6.40
S. Jude and the Nativity, Philadelphia	1,235.61	100.00	126.05		2.00	128.05
S. Luke, Bustleton	653.43	200.00	284.85	5.00		289.85
S. Luke, Chester	115.00	115.00	135.91	12.29	10.45	158.65
S. Luke Mission, Eddystone	47.95	47.95	48.00	17.44	13.97	79.41
S. Luke, Germantown (inc. Nativity Chapel)	6,110.97	7,500.00	7,500.00	1,015.00	847.10	9,362.10
S. Luke, Kensington	1,400.94	700.00	700.00			700.00
S. Luke, Newtown	667.69	100.00	105.00			105.00
S. Luke and The Epiphany, Philadelphia	7,037.76	1,200.00	1,258.00	205.00	17.00	1,480.00
S. Mark, Frankford	3,129.12	2,200.00	2,409.11	20.00	65.24	2,494.35
S. Mark, Honey Brook	160.51	50.00	49.66			49.66
S. Mark, Phila. (inc. St. Mary Cha. & St. Michael, Yeadon)	9,352.12	10,000.00	10,612.39	457.50	605.25	11,675.14
S. Martin, Marcus Hook	411.94	300.00	303.00	10.00		313.00
S. Martin, Oak Lane	1,574.20	700.00	695.50	10.00	39.55	745.05
S. Martin, Radnor (inc. S. Martin's Chapel, Ithan)	3,323.97	3,323.97	3,384.97	470.00	934.00	4,788.97
S. Martin-in-the-Fields, Chestnut Hill	6,241.75	20,000.00	21,215.30	15,216.00	1,676.53	38,107.83
S. Mary, Ardmore	6,080.43	7,500.00	7,516.49	296.74	30.84	7,844.07
S. Mary Mission, Chester	171.08	50.00	9.06			9.06
S. Mary, Hamilton Village	3,053.77	1,500.00	1,505.00	157.00	3.25	1,665.25

PARISH OR MISSION	Quotas	Expectations	Payments on Expectation, Normal Givings	Diocesan Contributors' Fund	Specials	Total
S. Mary Mission, Manayunk (Polish)	46.08	25.00	25.00			25.00
S. Mary Chapel (see S. Mark, Philadelphia)						
S. Mary, Warwick	115.23	50.00	50.00			50.00
S. Mary Memorial, Wayne	3,241.98	3,241.98	3,251.98	76.00	204.00	3,531.98
S. Mary of the Annunciation Mission, Phila. (Italian)	111.96	30.00	35.72		2.33	38.05
S. Mary Pro-Cathedral, Philadelphia	739.13	100.00	110.00	76.75	3.00	189.75
S. Matthew, Francisville	2,158.54	1,200.00	1,682.95	39.03	23.94	1,745.92
S. Matthias, Philadelphia	1,626.82		65.16	5.00	7.00	77.16
S. Michael Chapel, Yeadon (see S. Mark)						
S. Michael and All Angels Chapel, Philadelphia	204.74	204.74	15.25			15.25
S. Monica Mission, Philadelphia	196.72	80.00	95.99	5.25	5.00	106.24
S. Nathanael, Philadelphia	1,063.34	300.00	311.98	2.00	10.50	324.48
S. Paul, Aramingo	1,406.07	450.00	450.00		45.10	495.10
S. Paul, Chester	4,064.43	4,064.43	4,832.43	124.64	120.95	5,078.02
S. Paul, Chestnut Hill	8,149.56	17,000.00	17,011.00	2,455.00	313.60	19,779.60
S. Paul, Doylestown	1,192.53	800.00	950.79	200.00	27.51	1,178.30
S. Paul Mission, Edgely	30.59	30.59	31.00			31.00
S. Paul, Elkins Park	4,541.27	1,200.00	1,200.00	2,500.00	94.16	3,794.16
S. Paul Mission, North Penn	119.08	35.00	35.30		1.15	36.45
S. Paul Memorial, Oaks	443.30	125.00	43.78			43.78
S. Paul Memorial, Overbrook	4,847.00	4,000.00	4,309.45	438.35	9.00	4,756.80
S. Paul Memorial, Philadelphia	1,123.66	350.00	350.00		54.12	404.12
S. Paul, West Whiteland	778.93	1,000.00	1,131.75	200.00	15.00	1,346.75
S. Peter, Germantown	2,965.93	2,965.93	3,313.87	126.00	148.11	3,587.98
S. Peter, Great Valley	153.27	75.00	75.00		5.70	80.70
S. Peter, Philadelphia	5,593.33	4,000.00	4,383.96	659.55	162.67	5,206.18
S. Peter, Phoenixville	1,472.45	600.00	699.67		33.00	732.67
S. Peter, Weldon (inc. S. Peter's Chapel, Glenside)	1,180.31	650.00	676.10	143.45	5.00	824.55
S. Philip Mission, New Hope	99.42	85.00	117.00		7.06	124.06
Saint Sauveur, Philadelphia	246.01	150.00	107.10			107.10
S. Simeon Memorial, Philadelphia	2,461.11	650.00	678.50	3.00	160.75	842.25
S. Simon the Cyrenian Chapel, Philadelphia	1,464.83	500.00	501.26		.29	501.55
S. Stephen, Bridesburg	541.55	75.00	75.00	1.00		76.00
S. Stephen, Clifton Heights	515.60	250.00	315.00		10.95	325.95
S. Stephen, Norwood	396.96	250.00	291.29	40.30	24.40	355.99
S. Stephen, Philadelphia	9,280.28	4,000.00	4,023.44	1,504.28	143.09	5,670.81
S. Stephen, Wissahickon	641.23	200.00	159.07		1.00	160.07
S. Thomas, Philadelphia	972.31	230.00	348.72			348.72
S. Thomas, Whitemarsh	4,695.76	4,695.76	5,204.87	1,813.90	142.16	7,160.93
S. Timothy, Roxborough	2,122.31	1,500.00	1,896.34	100.00	34.50	2,030.84
S. Titus Mission, Elmwood	218.45	150.00	152.00			152.00
The Saviour, West Philadelphia	5,366.08	1,500.00	2,071.63	420.10	168.58	2,660.31
Transfiguration Mission, Philadelphia	67.49	67.49	73.59			73.59
Trinity Memorial, Ambler	434.05	25.00	31.00		1.50	32.50
Trinity, Buckingham	91.29	91.29	101.65			101.65
Trinity, Coatesville	1,268.81	350.00	350.00		19.69	369.69
Trinity Mission, Collingdale	790.43	250.00	250.00			250.00
Trinity Mission, Gulph Mills	55.71	36.00	36.09			36.09
Trinity, Oxford	1,223.29	800.00	800.00		6.50	806.50
Trinity Mission, Solebury	124.66	40.00	41.00			41.00
Trinity, Swarthmore	1,712.18	800.00	800.00	35.00	52.61	887.61
Washington Memorial Ch., Val. Forge (inc. Kg. of Prsa.)	920.18		233.27	100.00	5.00	338.27
Zion, Philadelphia	1,400.53	1,300.00	1,301.87	17.25	72.23	1,391.35
Cathedral Church of Christ			9.40	13.43	5.00	27.83
Miscellaneous		5,000.00	5,613.47	5,437.77	4,135.40	15,186.64
TOTALS	\$315,790.41	\$245,102.06	\$261,198.66	★\$48,139.94	\$17,141.23	\$326,479.83

★ Including some contributions to the 1938 deficit.

SUMMARY						
Convocation	Parish or Mission Quota	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
Chester	\$65,997.74	\$61,808.64	\$64,947.32	\$7,864.71	\$4,874.25	\$77,686.28
Germantown	68,745.00	76,596.11	79,951.29	22,039.23	3,760.24	105,750.76
Norristown	33,693.96	21,805.15	24,507.16	6,414.00	990.73	31,911.89
North Philadelphia	56,387.15	24,781.89	25,912.53	2,891.30	979.27	29,783.10
South Philadelphia	56,952.99	36,345.53	38,196.54	1,982.10	1,873.96	42,052.60
West Philadelphia	34,013.57	18,764.74	22,060.95	1,497.40	522.38	24,080.73
Cathedral Church of Christ			9.40	13.43	5.00	27.83
Miscellaneous		5,000.00	5,613.47	5,437.77	4,135.40	15,186.64
	\$315,790.41	\$245,102.06	\$261,198.66	\$48,139.94	\$17,141.23	\$326,479.83
Included in the above "Miscellaneous" figures are the following amounts which were received from Parishes too late to credit to the 1938 account:						
Gloria Dei, Philadelphia	\$110.00	St. James, Bristol	34.10	St. Paul, Elkins Park		347.59
Holy Trinity, West Chester	200.00	St. James the Less	558.41	St. Paul Memorial, Philadelphia		100.38
Messiah, Philadelphia	569.57	St. John, Concord	4.15	St. Peter, Great Valley		14.50
Our Saviour, Jenkintown	45.00	St. Monica, Philadelphia	4.50			
St. Cyprian, Elmwood	6.00	St. Paul, Doylestown	5.00	Total		\$1,999.20

SCHEDULE OF CONFIRMATIONS

BISHOP TAITT

BISHOP FISKE

February 1—Thursday		Evening—Philadelphia, St. Titus, Elmwood
February 4—Quinquagesima Sunday		Morning—West Philadelphia, St. Andrew
Morning—Philadelphia, Christ and S. Michael	Afternoon—Philadelphia, St. Mary Chapel	
Afternoon—Philadelphia, Trinity, Oxford	Evening—Philadelphia, Grace, Mt. Airy	
Evening—Philadelphia, St. Simeon		
February 7—Ash Wednesday		Evening—Philadelphia, Grace
Evening—Philadelphia, Prince of Peace		
February 8—Thursday		Evening—Valley Forge, Washington Memorial
February 9—Friday		Evening—Eddington, Christ
February 11—First Sunday in Lent		Morning—Philadelphia, Redemption
Morning—Stonehurst, St. Giles	Afternoon—Philadelphia Transfiguration	
Afternoon—Philadelphia, St. Bartholomew, Wissinoming	Evening—Philadelphia, St. James, Kingsessing	
Evening—Philadelphia, Zion		
February 13—Tuesday		Evening—Philadelphia, St. John Chrysostom
Evening—West Philadelphia, St. George		
February 14—Wednesday		Evening—Philadelphia, Holy Trinity
February 15—Thursday		Evening—Philadelphia, Phillips Brooks Chapel
February 16—Friday		Evening—Philadelphia, St. Monica
February 18—Second Sunday in Lent		Morning—Bala, St. Asaph
Morning—Philadelphia, St. James, Hestonville	Afternoon—West Manayunk, St. Andrew	
Afternoon—Philadelphia, St. Mary, Hamilton Village	Evening—Ardmore, St. Mary	
Evening—Philadelphia, St. Nathanael		
February 19—Monday		Evening—Eddystone, St. Luke
February 20—Tuesday		Evening—Collingdale, Trinity
Evening—Ridley Park, Christ		
February 21—Wednesday		Evening—Newtown, St. Luke
Evening—West Philadelphia, Calvary		
February 22—Thursday		Evening—Springfield, Redeemer
Evening—Clifton Heights, St. Stephen		
February 23—Friday		Evening—Philadelphia, Crucifixion
February 25—Third Sunday in Lent		Morning—Cynwyd, St. John
Morning—Philadelphia, St. Stephen	Afternoon—Philadelphia, Annunciation	
Afternoon—Wynnewood, All Saints	Evening—Philadelphia, Mediator Chapel	
Evening—Philadelphia, St. Clement		
February 27—Tuesday		Evening—Media, Christ
Evening—Norwood, St. Stephen		
February 28—Wednesday		Evening—Philadelphia, St. Simon the Cyrenian
Evening—Chester, St. Luke		
February 29—Thursday		Evening—Chester, St. Mary
March 1—Friday		Evening—Essington, St. John
Evening—Norristown, All Saints		
March 3—Fourth Sunday in Lent		Morning—Philadelphia, Holy Apostles
Morning—Philadelphia, St. James's	Afternoon—Philadelphia, Ascension, Rhawnhurst	
Afternoon—Philadelphia, St. Monica	Evening—Philadelphia, St. Stephen, Bridesburg	
Evening—Philadelphia, St. Barnabas, Haddington		
March 5—Tuesday		Evening—Morrisville, Incarnation
Evening—Willow Grove, St. Anne		
March 6—Wednesday		Evening—Bristol, St. James
Evening—Pennsburg, Perkiomen School		
March 7—Thursday		Evening—Hatboro, Advent
Evening—Yeadon, St. Michael		
March 8—Friday		Evening—Philadelphia, Good Shepherd, Kensington
Evening—Philadelphia, Good Shepherd, Kensington		
March 10—Passion Sunday (Fifth in Lent)		Morning—West Chester, Holy Trinity
Morning—Chester, St. Paul	Afternoon—Philadelphia, Holy Trinity Chapel	
Afternoon—Drexel Hill, Incarnation	Evening—Philadelphia, Saint Sauveur	
Evening—Prospect Park, St. James	Evening—Darby, All Saints	
March 13—Wednesday		Evening—Philadelphia, Epiphany, Sherwood
Evening—Doylestown, St. Paul		
March 14—Thursday		Evening—Philadelphia, St. Paul, Overbrook
Evening—Philadelphia, Holy Comforter Chapel		
March 15—Friday		Afternoon—Philadelphia, St. Mark
Evening—Philadelphia, Holy Communion Chapel		
March 16—Saturday		Morning—Philadelphia, Christ
Afternoon—Wayne, St. Mary	Afternoon—Philadelphia, Gloria Dei	
March 17—Sunday Next Before Easter (Palm Sunday)		Evening—Highland Park, Holy Sacrament
Morning—Philadelphia, St. Peter		
Afternoon—Aronimink, Holy Comforter		
Evening—Philadelphia, Resurrection		
March 20—Wednesday		Morning—Jenkintown, Our Saviour
March 21—Thursday		Afternoon—Morton, Atonement
Evening—Philadelphia, Epiphany, Sherwood	Evening—Philadelphia, The Saviour	
March 23—Easter Even (Saturday)		
March 24—Easter Day		
March 31—First Sunday After Easter		

The Visiting Bishop is the Rt. Rev. Charles Fiske, D.D., of Baltimore, retired Bishop Coadjutor of the Diocese of Central New York, who is here at the behest of Bishop Taitt. His sojourn in this Diocese ends March 10, Passion Sunday. All appointments after that date will be filled by Bishop Taitt.

FINANCIAL AID ASKED FOR HOUSE OF REST

The House of Rest for the Aged, Wayne Avenue and Haines Street, Germantown, will observe its fiftieth birthday this year, it is announced in an appeal for financial support sent out recently by the trustees of the institution, which in the last forty-nine years has given shelter and tender care to more than 200 aged women.

While only women have been admitted to the House of Rest, the appeal points out, it is the only institution in the Diocese whose charter authorizes it to care for men as well as women. The limited facilities of the home, however, have always been taxed to capacity in caring for women applicants, and there are now thirty-two on its waiting list. Twenty-eight are now living in or being supported by the home, which is two more than there were a year ago.

Recognizing the long-felt need in the Diocese for a home for old men and another for aged couples, the Board of Trustees indicate that they stand ready to build, equip and operate such institutions as soon as the needed funds for buildings and their maintenance are provided.

The Diocesan Convention last May adopted a resolution authorizing an annual offering from the congregations in the Diocese for the expenses of the home. The Bishop has suggested the First Sunday in Lent, February 11, as the day on which such an offering be taken. The need of generous giving is great, for a larger budget is required to supply nourishing food to those in the home. Specially designated contributions for the endowment fund also are wanted. Bequests for such purposes would be welcomed.

While the home is under the spiritual care of the Rev. Edward H. Vogt, rector of St. Peter's Church, Germantown, the diocesan character of the institution is manifest in its managers and trustees, who represent various parishes.

The Board of Trustees and its officers includes:

Bishop Taitt, president; Robert T. McCracken, St. Peter's, Germantown, vice-president; Rev. Edward H. Vogt, St. Peter's, Germantown, secretary; Samuel F. Houston, St. Martin-in-the-Fields, treasurer, Real Estate Trust Building.

The officers of the Board of Managers, which has fifty-five members representing thirty-four parishes, are: President, Mrs. T. Carrick Jordan, St. Paul's, Chestnut Hill; vice-presidents, Mrs. Frank A. Greene, St. Paul's, Chestnut Hill; Mrs. Frank P. Brooke, Grace Church, Mt. Airy; Mrs. Henry P. Brown, Jr., St. Martin-in-the-Fields; Mrs. Edward H. Vogt, St. Peter's, Germantown, and Mrs. W. Rhoads Murphey, St. Paul's, Chestnut Hill; treasurer, Mrs. John T. Custis, St. Luke's, Germantown; recording secretary, Mrs. A. Disston Rile, Calvary, Germantown; and corresponding secretary, Miss E. Jane Jordan, St. Paul's, Chestnut Hill.

There is also an interested and efficient group of women who make up the auxiliary to the Board of Managers.

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DIVINITY SCHOOL GRADS HOLD WINTER MEETING

The mid-Winter meeting of the Associate Alumni of the Divinity School of the Protestant Episcopal Church in Philadelphia was held January 23 at the school, beginning with a service in St. Andrew's Collegiate Chapel on the campus at noon. The preacher was the Rev. John R. Hart, Ph.D., rector of Washington Memorial Chapel, Valley Forge.

At the luncheon which followed in St. Paul's House the speaker was the Very Rev. Arthur B. Kinsolving, II, dean of the Cathedral of the Incarnation, Garden City, Long Island. Dean Kinsolving, one of the Church's foremost preachers and a son of the late Rt. Rev. Lucien Lee Kinsolving, first missionary bishop of Southern Brazil, was formerly chaplain of the United States Military Academy, West Point, N. Y.

DIOCESAN REPORTER

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mantown Convocation. Gideon Montgomery, former priest, is the lay worker in charge of the mission.

The choir of men and boys of the Church of Our Saviour, Jenkintown, is singing at the religious service at the Masonic Home of Pennsylvania, 3333 North Broad Street, Sunday, February 4, at 3 P. M. The choir is directed by Harold Stout.

Mrs. Frank M. Bonyng will lead a Mission Study Class and Institute at St. Mark's Church, Locust Street near 16th, on Monday, March 26, from 5 to 9 P. M. The program is sponsored by the evening group of the Woman's Auxiliary.

A new altar frontal of white and gold, together with pulpit and lectern falls to match, was presented to the Church of the Covenant by Mrs. A. R. Van Meter on Christmas Eve and dedicated to the memory of the Rev. George W. Lamb, M.D., former rector, who died last October 30. The presentation and dedication took place at the midnight service, at which the Rev. George Christian Anderson officiated.

St. James', Perkiomen, recently was the beneficiary of a \$1000 legacy in the will of Mrs. Annie M. Cairns who directed that the gift be made a memorial to her father and mother, the late John W. and Elizabeth Mintzer Christman.

Spencer Miller, Jr., consultant to the National Council on industrial matters, was the speaker at the meeting of the Men of Christ Church in Neighborhood House on the evening of February 1. The address was followed by choral singing and a smoker.

The Church School of Calvary, Conshohocken, held its annual supper for the benefit of the Lenten Offering for Missions Saturday evening, February 3. Mrs. Olden Vinson and Mrs. John Dodsworth were in charge. Chicken pie was the piece de resistance.



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THE GIRLS' FRIENDLY SOCIETY

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so large, it has many which, perhaps, justify their continued usefulness as part of a society which is primarily and always has been a girls' society. We have used St. Luke's, Germantown, in illustrating a certain type of Candidates' Class; we dare to use it again in telling of a Married Members' group there—which, while remaining a part of the branch, meets separately and bends most of its energies towards working for the parish, even though not all its members are communicants of the parish. So whole-hearted has been their effort for the needy and suffering of the parish that Father Conkling, at a recent admission service, definitely consecrated the entire group to the labor they have taken upon themselves. These young married women not only raise all their own funds, but they also sew the garments they give away with as many careful stitches as they put into the clothing of their own children; they provide generous layettes for young mothers too poor to perform that happy task themselves; they turn, like true housewives, from the sewing room to the kitchen, and are now beginning to re-furnish and re-equip that important part of the Parish House!

A few branches in the diocese have no young life to feed them. Here, the older member group, bound together through years of fellowship and diocesan activity, enrich their own lives by stimulating programs and giving generously in leadership for new branches. Such a group is that at old St. Paul's—a branch really without a parish, but one which has developed many fine leaders and taken the initiative in every diocesan effort. Their latest program was a study of the city and its civic life, with special emphasis upon the education system in the public schools. Distinguished speakers from that field and others came to tell them what was being done, and the listeners went out afterward to investigate and see for themselves.

Gathering up from all branches those girls of more than five years' membership in good standing, the Senior Members Club has for many years set a high standard of service to the Church and the community—calling on the various parish groups through their Senior Members to share in activities further afield. Under the leadership of the club an endowed bed was provided at the Episcopal Hospital, where it has been used by many a sick and helpless girl; an emergency loan fund was created and has functioned for the relief of those in temporary financial distress; and the Seamen's Church Institute has found many generous donors. This G. F. S. Auxiliary has indeed a fine record, contributing each year to the reduction of the mortgage on the Institute, and meeting every special appeal to the best of its ability. The Christmas Offering is the climax of each year's work. Groceries, knitted goods and a cash gift of \$100 toward mortgage reduction reached a grand total value of \$640 for Christmas, 1939. Layettes for the Episcopal Hos-

pital, given at the same time, represented a value of at least \$100.

For three months now we have sought to interpret the work of one of the Church's oldest societies; we have spoken easily in terms of what it *does*—that is a matter of experience and record. Through that record we hope we have given a glimpse of what it *is*—a far more difficult task. It has an up-to-date program, prepared by a national staff recognized by the Church for its ability and skill; it sponsors conferences big and little; it supports Holiday Houses throughout our land for summer use; it gives physical and financial help to its members whenever they need it; it serves its Church and her missionary work with zeal and generosity and devotion—but so do other groups. Do all these reasons explain its tenacity of life? Some of us think not. It lives, because it has always been more than an organization. It has sought always to work with the individual life—to have the little child and the teen age girl catch in a vision from the associate leader and from the older member something of what it means to be a “member of one family in Christ,” what it means to live “not for ourselves but for others.” It has taught always that the society is a part of the Church and expected to serve that Church; it has been a training ground for women's leadership in all other church groups. It has held aloft always the ideal of a Christian fellowship, the value of personality, the joy of serving Him who said, “I have called you *friends*.”

PROTECT CHURCH FUNDS, BISHOPS' GROUP URGES

GRAND RAPIDS, MICH.—Pointing out that the Canons of the Church providing for adequate protection of trust funds apply in part to parishes and missions as well as to dioceses and districts, the committee of the House of Bishops “On Proper Care of Trust Funds” has issued a statement urging compliance with the Canons, and suggesting methods of applying canonical safeguards.

The committee, appointed at the November, 1939, meeting of the House of Bishops, is made up of the Rt. Rev. Lewis B. Whittemore, Western Michigan; the Rt. Rev. Alexander Mann, Pittsburgh, and the Rt. Rev. Benjamin M. Washburn, Newark.

“The Church may in general well be proud of the devotion and integrity of its treasurers and financial advisors,” says the statement. “There have, however, been instances where matters for which the members of a board have been jointly responsible have been left in the hands of one man. In a few cases this confidence has been betrayed. Quite apart from the possibility of such unfortunate instances, a committee of men all of whom are trained in finance will usually handle trust funds better than a single individual. Both efficient management of the

funds of the Church and the removal of the possibility of dishonesty are secured when the members of a board or committee recognize their corporate responsibility. It need hardly be added that in all cases treasurers and all others in control of funds should be bonded in sufficient amount to insure adequate protection against loss to the Church.”

The requirement of Canon 51, Section 2, that “custodians of all trust and permanent funds for Church purposes shall deposit the same in trust” with some banking institution, the statement says, “means much more than the rental of a safety deposit box. It signifies a trust agreement with the institution in question.” Use of such institutions as fiscal agents is recommended, with instructions that no institution shall sell securities or convey titles to real estate without proper authorization in a manner clearly specified.

Securities should be kept in a safe deposit box, “not in desk drawers nor with private papers of some individual in his own safe deposit box,” says the report, insisting that “no one person alone should have access to this box.”

The required audit, called for in Canon 51, Section 3, should include, the statement says, “examination of the actual securities of the Church,” and the auditor should state in his report that he has made such examination.

Calling attention to the fact that Canon 51, Section 4, makes mandatory the appointment of a Finance Committee or Department of Finance, the statement urges that “where it does not exist, the committee urges prompt compliance with the Canon.”

As to parishes, the committee emphasizes that in general, parochial funds should be administered in accordance with the principles laid down for diocesan funds; that an annual audit is required, and that the budget system be used. Also that special care should be exercised by parochial officers to prevent loss. “Offerings made at all services should be counted by two trustworthy persons and the amount, with the date of the service, entered in a book kept for the purpose.”

PARISH REPORTS

*To All Rectors, Vicars,
Missionaries and Wardens:*

The General Convention, which meets this year, requires a report of the number of all churches, chapels, parish houses, rectories, together with their value and that of the land, and the correct titles of the holders. Please be careful, therefore, to include these and all other pertinent figures on your Parish Report Blank, which is due February 1st.

The compilation of these figures for printing in the Journal manifestly requires considerable time. Please, therefore, send in your Parish Report and all other Convention Certificates at the earliest possible moment.

RICHARD J. MORRIS,
Secretary of Convention

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Swells ever outward to a sea of praise.
Thou, of peace the only Lord and Giver!
Grant us Thy peace, O Saviour, all
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A WARDEN'S LOT

From Page 10

petty cash fund, but merely gathers financial information from the receipts committee, the disbursing treasurer and the accounting warden. The petty cash could even be handled by the vergers, or anyone available to make small disbursements. The recorder would be expected to make all entries in the parish cash book, the general ledger (if one is used), subsidiary records, such as the pew rents ledger, the envelope contribution record and the principal and income records of the various funds, legacies, etc.

The reports should be abstracted from the records by the accounting warden after he has reconciled the cash accounts and otherwise tested and inspected the bookkeeping transactions.

A blanket bond should be placed to cover the acting members of the receipts committee, the accounting warden, who deposits funds, and the disbursing treasurer, who draws the checks. A good system minimizes the possibility of ever having to collect under a bond, but the bond should always be in the background against any contingency.

The duties of the accounting warden under such a system may be summarized as follows:

1. Financial Planning:
 - Preparation of tentative budget for vestry.
 - Preparation of monthly financial report to vestry.
 - Preparation of annual report to diocese.
 - Study and recommending ways and means of raising funds.
 - Planning of bookkeeping forms and records.
2. Supervising Financial Transactions:
 - Depositing funds.
 - Approving bills and originating vouchers.
 - Auditing bookkeeping records.
 - Originating memoranda to recorder in transactions not covered by receipts committee or disbursing treasurer.
3. Co-ordinating Work of Personnel:
 - Defining rights and duties of subordinates.
 - Instructing subordinates in methods of performing duties.
 - Directing flow of work.

The duties of the vestry in relation to the accounting warden under this system would be:

1. Review and adopt a budget.
2. Discuss financial and committee reports.
3. Authorize extraordinary disbursements.
4. Supervise and order changes in funds and investments.
5. Control changes in personnel.
6. Provide for safekeeping of securities, insurance policies, etc., and bonding of officials where necessary.

Some parishes and missions already employ one or more of the organization

features discussed in the foregoing. In such cases it would be necessary only to round the program with a change here and there. Most of such changes could be inaugurated without affecting records already in use. In some instances, however, they might mean the addition of a contribution record, the use of receipt forms or disbursement voucher forms.

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REV. CHARLES H. ARNDT

One of the most widely loved members of the clergy in the Diocese of Pennsylvania, the Rev. Charles Henry Arndt, D.D., rector emeritus of Christ Church and St. Michael's, died at Hahnemann Hospital on January 18 after an illness that began with a heart attack shortly after Thanksgiving Day. He was in his 76th year.

Only thirteen days before his death he addressed a letter to the editor of THE CHURCH NEWS in which he wrote:

"In the past two months I have been confined to my bed by sickness and have received scores of letters of enquiry, etc., in regard to my condition. Will you kindly mention in the next issue of THE CHURCH NEWS that 'the Rev. Charles Henry Arndt, rector-emeritus of Christ Church and St. Michael's, Germantown, who has been ill in one of the city hospitals, has sufficiently recovered to be removed to his home in Mt. Airy. We are glad to report that Dr. Arndt is on the good road to recovery.'"

The death of Dr. Arndt ended a ministry that began in 1892 when he was ordered deacon by the late Bishop Whitaker, who also ordained him to the priesthood a year later.

Dr. Arndt was born in Sandusky, O., and received his academic training at Kenyon College, where he was graduated in 1889 with the degree of bachelor of arts. In 1892 he received his master's degree from the same college and was graduated from Philadelphia Divinity School.

Upon his becoming a deacon he was appointed assistant rector of Christ Church, Germantown, serving there until the merger of Christ Church with St. Michael's in 1933, when he resigned and was made rector emeritus of the combined parishes. In 1896 and 1897, while on leave of absence, he served at the Church of the Holy Spirit, Nice, France, and for two years after his retirement he was at St. Paul's American Church, Rome, Italy.

In 1898 he married Miss Helen Moore Falkner, daughter of the Rev. John B. Falkner, under whom he had served as assistant rector at Christ Church, Germantown. She and three sons, John F., David B. and Robert N. D. Arndt, survive him.

Funeral services were held at Christ Church and St. Michael's with the Bishop officiating on Monday, January 22. That evening members of the Alumni Association of Kenyon College, meeting for their annual dinner at the University Club, lacked the gaiety that invariably marked the gatherings attended by Dr. Arndt. The members individually signed a letter of sympathy, which was sent to the family.

ELIZABETH MOCKRIDGE

Miss Elizabeth Mockridge, daughter of the Rev. and Mrs. John C. H. Mockridge, D.D., died at the rectory of St. James's Church on January 15 after an

illness of two weeks. She was 40 years old.

Miss Mockridge was one of the most active workers in St. James's parish, of which her father is rector, and was a member of many parish and diocesan organizations. Her genius for direction was behind the success of many brilliantly presented pageants and plays given by the children and young people of St. James's. She was a graduate of the Irwin School, a member of the Board of Directors of Coles House and a Daughter of the British Empire.

Besides her parents she leaves two brothers, J. O. B. Mockridge, Philadelphia, and H. C. F. Mockridge, Toronto, Canada, and a sister, Mrs. G. D'Arcy Harcourt, of this city. Funeral services were held in St. James's Church on January 17.

CLARENCE L. HARPER

Clarence Lee Harper, accounting warden of St. Matthias' Church, delegate to the Diocesan Convention and treasurer of the Philadelphia Criminal Justice Association, died January 13 at his home in the Kenilworth Apartments, Alden Park, Germantown. He was 75.

President of the investment firm of Harper and Harper, Inc., Mr. Harper was formerly president of the Union Trust Company and of the Pennsylvania Civil Service Association, and an organizer and trustee of the Bureau of Municipal Research.

Until illness curtailed his participation he was an active member of the Committee of Seventy, the Board of Directors of the Y. M. C. A., Union League, Philadelphia Country Club, Penn Club, Zoological Society, Franklin Institute, Academy of Natural Sciences, Pennsylvania Academy of the Fine Arts, Pennsylvania Art Museum and the finance committee of the Evangelical Education Society.

His wife, the former Cora Viola Bailey; two sons, James B. and Alexander H. Harper, and a sister, Mrs. J. Clifford Dando, survive him. Funeral services were held at his home with the Rev. Herbert W. Jones, of St. Stephen's Church, officiating. Burial was in West Laurel Hill.

DR. DANIEL W. SHELLEY

Dr. Daniel Webster Shelly, senior warden and one of the founders of Trinity Memorial Church, Ambler, and a former Burgess of the Borough of Ambler, died suddenly at his home there on January 16. He was 79.

Dr. Webster was graduated from the University of Pennsylvania Medical School in 1882 and practiced in Ambler for 55 years. He was formerly a delegate to the Diocesan Convention.

His wife, Helen K. Shelly, and two sons, Dr. Isaac H. Shelly, Norristown, and Dr. James A. Shelly, Ambler, survive him. Funeral services were held on January 19.

HELEN MARIA KEEN

Helen Maria Keen, widow of William W. Keen III and oldest daughter of the late Rev. Thomas Coffin Yarnall, D.D., for fifty-three years rector of St. Mary's Church, Hamilton Village, died January 16 at the home of her daughter, Mrs. Robert F. White, Riverton, N. J., where she had lived for the last several years. She was 92 years old.

Throughout her life Mrs. Keen was a loyal, devoted and active member of Christ's Holy Catholic Church in the several parishes in which she resided. Up to within three years of her death she never failed to attend the 8 o'clock service on Sunday morning unless she was ill or the weather was too inclement.

Mrs. Keen is survived by two daughters, Mrs. Elliott G. Emery, of Seattle, and Mrs. White; two sons, Thomas B. Keen, of Old Greenwich, Conn., and Charles Yarnall Keen, of Cincinnati, and a brother, the Rev. Francis Yarnall, of Epiphany Chapel, Washington, D. C. Another daughter, the late Mrs. James Gardner Crowell, had been for many years, prior to her death in 1922, an active member of St. Mary's, Hamilton Village.

WILLIAM H. BADGER, JR.

William H. Badger, Jr., former vestryman at St. Martin's, Radnor, died January 3 at his home in Wayne. He was 78.

Until his retirement in May, 1937, Mr. Badger had been associated with the law firm of Townsend, Elliott and Munson, where he started as an office boy with the late Joseph B. Townsend sixty years before. On February 3 he and Mrs. Badger would have celebrated their 54th wedding anniversary. She and a daughter, Mrs. W. H. White, survive him.

MITE BOX SERVICE HELD AT ST. PAUL'S, CHESTER

Several hundred Church School children and the Junior Choirs of many churches in the Chester Convocation took part in the annual Lenten Preparation Day Service at St. Paul's Church, Chester, on Sexagesima Sunday, January 28. The service was sponsored by the Southwest Church School Association as a spiritual preparation for a Lent of renewed consecration, effort, devotion and accomplishment.

Junior choirs with their colorful vestments, banners and processional crosses were followed by a large representation of clergy in the procession with which the service was begun.

At this service the Lenten Mite Boxes were blessed and distributed to those Church Schools represented. It was planned that the boxes would be distributed at similar services on the following Sunday in Church Schools which were not able to send delegations.

Chairmen in charge were the Very Rev. Stanley V. Wilcox, rector of St. Paul's, who arranged and conducted the service; Rev. William P. C. Loane, rector of Incarnation, Drexel Hill, choirs and music, and the Rev. Albert E. Wilcox, curate at St. Paul's, Chester, attendance.

SIX BISHOPS VISIT HERE DURING LAST MONTH

Six bishops were visitors in the Diocese in the month of January. This unusually heavy visitation began January 3 when the Rt. Rev. E. Thomas Demby, D.D., retired, the only Negro bishop in the Church, addressed the Woman's Auxiliary Committee on Colored Missions.

The Rt. Rev. Henry St. George Tucker, D.D., Presiding Bishop, followed on January 7 when he preached at St. Paul's Church, Chestnut Hill.

January 8 was marked by an address by the Rt. Rev. William T. Manning, D.D., Bishop of New York, at Philadelphia Divinity School, and by the appearance of the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, as Yarnall lecturer at St. Clement's Church.

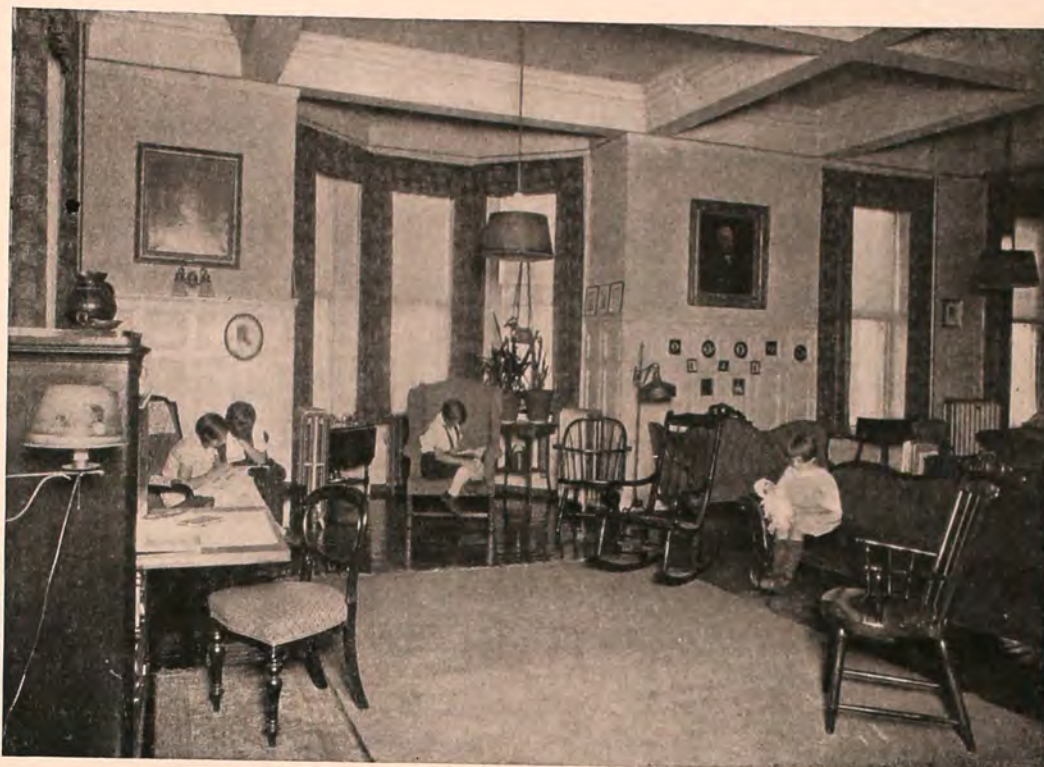
The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, addressed the Women's Interdenominational Union on January 25, and on January 28 the Rt. Rev. Charles Fiske, D.D., former Bishop Coadjutor of Central New York, arrived to assist Bishop Taitt with confirmations until March 10.

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MORE AID NEEDED TO BUILD VICARAGE

By **CHARLES E. EDER**
Dean, Convocation of Germantown

SOME years ago Bishop Taitt remarked that he'd like to have every clergyman in charge of a congregation live as near as possible to his church. He pointed out that such an arrangement made it easy for those in spiritual need to go to their spiritual leader; provided a spiritual home in the heart of things, and prevented the

physical weariness entailed when a clergyman has to walk a long distance to and from his church several times a day. The Bishop's remarks set the deans thinking, and they have been trying ever since to secure rectories near churches.

One such project was the building of a vicarage at St. Gabriel's, Feltonville,

Roosevelt Boulevard at Front Street. Some years ago this devoted congregation secured a house at 137 East Wyoming Avenue, a considerable distance from the mission, as vicarage. The vicar, the Rev. William T. Metz, has been at St. Gabriel's for seventeen years, in which time the congregation has grown considerably and year by year has assumed more and more of the financial obligations for their own support, at the same time giving ever more generously for others. In 1939 their quota for missions was \$848.05, which they paid in full as usual.

About five years ago we began to plan the erection of a vicarage on St. Gabriel's grounds. The congregation enthusiastically set about raising all the money they could toward the cost of the building, without cutting down on their running expenses or their gifts for others. We, too, set out to help them. An architect was engaged; Executive Council appointed a diocesan representative, and all got busy. The people of St. Gabriel's raised \$5500; the Diocese raised \$2800 (\$1800 through the Church Extension Fund Call, \$500 from the Advancement Society, and \$500 from the Woman's Aid of the Convocation of Germantown), a total of \$8300.

But the building—a simple seven-room house with good plumbing, lighting and heating equipment—will cost more than \$10,000. Other necessary expenses incident to its erection will bring the total to almost \$12,000, the high cost being partly due to the necessity of using stone to match the church.

And so we came to an *impasse*. On the one hand, the Diocese opposes a mortgage, even though the people would continue their efforts and pay it off in five years. On the other hand we want neither to dampen the enthusiasm of the people or to wear down the vicar and impair his efficiency. We don't want to say to his devoted people: "Some day we'll be able to build, but not now."

In this situation the vicar, John Gossling, a representative of the Convocation, and the Dean recently went to Bishop Taitt with their problem. He listened sympathetically and suggested that the Dean, through THE CHURCH NEWS, tell the story to the good people of the Diocese and leave it to them to come to our aid. Said he: "Surely in this great diocese there are many people who have small sums of money and large sums of money that they would like to give for just such a purpose—where they can see the results of their benefactions and feel the satisfaction that comes from helping such a worthy cause. Write such an article, Dean Eder, and I'll endorse it."

So here is the story and the appeal. We need \$3700 to enable us to begin right away and to complete the work. It is not such an extraordinarily large sum, but we know not where else to turn than to your generosity.

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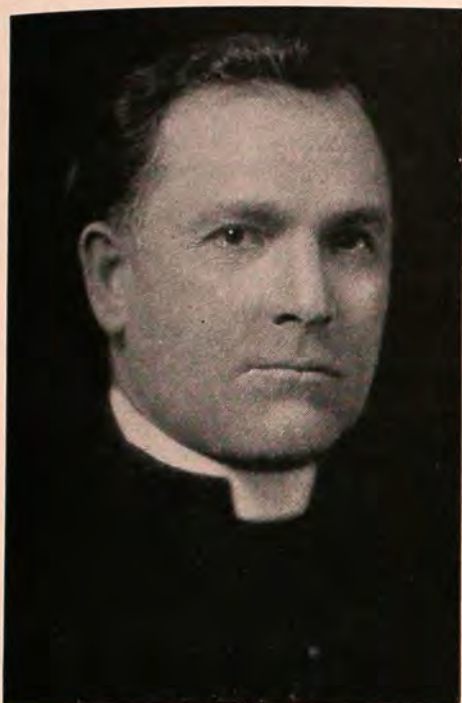
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PLANS UNDER WAY FOR HOSPITAL FETE

The Elizabeth Price Martin League for Service, Episcopal Hospital Unit, finds that lockers for the use of patients in Harrison Home are badly needed, and would like the Woman's Auxiliary of each parish to send \$8 for a locker—more if they can spare it—to Mrs. John E. Hill.

All Auxiliaries are asked to begin their preparations now for the May Fete, which this year will be held on May 22. They are urged to get their knitting under way

and to visit their attics in a search that may reveal something for the "Attic Treasures Booth." Old romances may be discovered or revived, but at the same time something may turn up with which the finder would be willing to part. At any rate, the search will be a start on the Spring cleaning. Send a postcard with the promise of a treasure to be donated to Mrs. J. Hector McNeal, 220 South 16th Street, Philadelphia.

Every cent raised at the May Fete is devoted to the needs of Episcopal Hospital, and this year's goal has been set at \$3000. The help of all is needed.

National Council to Seat C. Jared Ingersoll Feb. 13

C. Jared Ingersoll, Philadelphia banker and prominent layman, who was elected to the National Council recently, will take his seat at the next meeting of the Council in New York on February 13. Mr. Ingersoll, who lives at Fort Washington, is a trustee of St. Paul's School, Concord, N. H., and is associated with the Girard Trust Company and the Western Saving Fund Society.

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BISHOP MANNING HITS PROPOSED CONCORDAT

Describing the proposed Concordat between the Episcopal Church and the Presbyterian Church as "a measure which would unquestionably separate us from our fellowship with the rest of the Anglican Communion all over the world," the Rt. Rev. William T. Manning, D.D., Bishop of New York, preaching at the Philadelphia Divinity School on January 8, expressed his confidence that General Convention "will not adopt this proposal."

The occasion was the Choral Evensong service in beautiful St. Andrew's Collegiate Chapel, marking the opening of the annual canvass for the support of the school in 1940.

"I am unable to understand," said Bishop Manning, "how anyone, especially in these times in which we are living, can wish to force upon the Church a measure so divisive and disruptive, a measure which from any standpoint is so highly experimental and of such doubtful effect, a measure which is even now producing dissension and discord where before there was peace in our own household, a measure which if it were forced through would create a crisis in the Episcopal Church such as she has never known in her history."

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Bishop Manning also pointed out the challenge that the modern world presents to the Church and declared that to answer the challenge, the seminaries must give the Church a ministry "not half converted, or merely academically interested, or only half believing, but on fire with faith in Jesus Christ the Son of God and in His Church as the New Testament gives it to us."

A buffet supper in St. Paul's House followed the service.

DIVINITY SCHOOL DRIVE MAKES GOOD PROGRESS

With two-thirds of the campaign period still to go, nearly 20 per cent of the goal of \$40,000 has been reached, it was announced to the canvassers taking part in the 1940 campaign of the Philadelphia Divinity School at the second report luncheon in The Wellington, 19th and Walnut Streets, on Monday, January 22. The campaign ends February 12.

Pledges amounting to \$7647 had been reported before the end of the luncheon at which the Very Rev. Allen Evans, dean of the school, presided. With ex-

perience showing that most campaigns for funds gather momentum in direct proportion to the nearness of the finish line, the outlook for this 1940 drive is promising.

Guests at the luncheon included Bishop Taft, who told the assemblage he was the oldest graduate of the Philadelphia Divinity School in active service; former Senator George Wharton Pepper, who praised the aims and equipment of the school in glowing terms; and Dr. Gordon K. Chalmers, president of Kenyon College and Bexley Hall, its divinity school, Gambier, O., who also attended the annual dinner of Kenyon Alumni at the University Club that evening.

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